

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

VOL. LXVI

February, 1901

NO. 2



THE RETURN TO WUCHANG



A MISSIONARY BISHOP'S YEAR: CAPE NOME



THE RELIGIOUS OUTLOOK IN JAPAN



CHRISTIAN MISSIONS AND SOCIAL PROGRESS



X ARKANSAS AS A MISSION FIELD X



A CHURCH HOSPITAL IN INDIAN TERRITORY

New York

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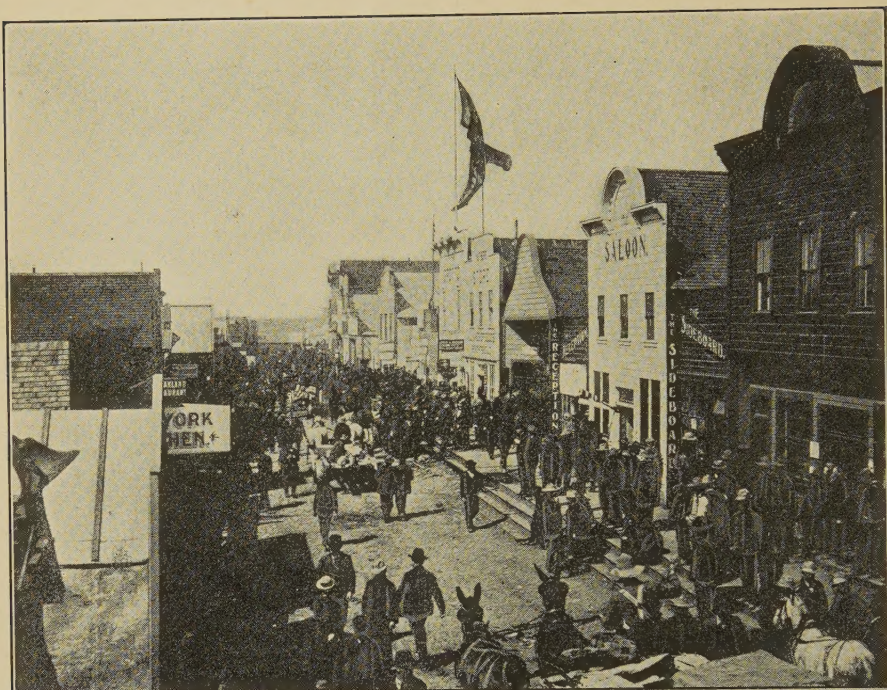
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Concerning Wills. It is earnestly requested that enquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I GIVE, DEVISE, AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FOR THE USE OF THE SOCIETY.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY" the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc., etc.



MAIN STREET, NOME CITY
ON THE BEACH AT CAPE NOME

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

*"The Victorian
Age" an Era
of Church
Extension*

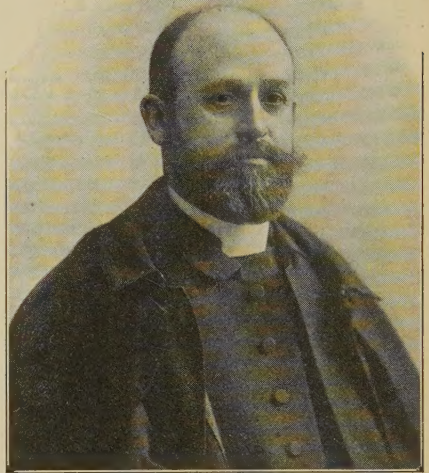
THE whole world joins with the English nation in mourning the death of Queen Victoria. The barest recollection of the events of her life brings to mind a multitude of ways in which the world has moved forward during this longest and greatest reign in English history. The missionary advance of the Anglican Communion during the last sixty-three years challenges comparison with progress in all other departments of human activity. It is easy to think of the century just closed as pre-eminently a century of scientific discovery, mechanical invention, and advance in social ideals. Yet we venture to say that, wonderful as has been the forward movement in these directions, still more wonderful, from one point of view, has been the extension of the Church to the ends of the earth. But, remembering as Christians our Lord's command and promise, this extension is the least marvellous movement of the century. It must have come, because He is who He is. The student of English history knows something of the leading part the Queen has taken in guiding the national life to higher levels. The least discerning can see that she has regarded

her office as making her the chief servant of her people. In the same way, we might find she took the whole world into her sympathies, and by her counsel and example called her subjects to the service of the whole human race. As a faithful Christian disciple, she has known "neither East nor West, border nor breed nor birth." Her people have caught her spirit, and her reign has been an era of missionary extension and triumph. Wherever the English flag has gone, the English Church has gone. When the Queen was crowned there were just six bishops of the English Church outside of Great Britain. At present there are ninety-eight in the colonies and the mission fields; and they are the leaders of 4,000 clergy. Some idea of the distinctively missionary progress made during the Queen's reign may be gained from this statement made by the Church Missionary Society during the Jubilee of 1897: "Sixty years ago the Church of Christ could not have fully carried out its great commission. In China the door was shut; in Japan it was sealed; even in India important provinces could not be entered; the greater part of British North America was inaccessible; the greater part of Africa was unknown. . . . The Queen had reigned four years when the

first expedition went up the Niger, when Noble and Fox began the Telugu Mission, when Livingstone went to Africa and Bishop Selwyn to New Zealand. She had been Queen five years when the first five treaty ports were opened in China; eleven years when the first converts were baptized at Abeokuta; thirteen years when French and Stuart went out to open the Agra College; fourteen years when Robert Clark was able to cross the Sutlej and enter the Punjab, and when John Horden settled on the shores of Hudson's Bay; twenty years when Samuel Crowther started the Niger Mission. She had reigned twenty-two years when the gate into Japan began slowly to open; twenty-four years when Speke discovered Uganda, and when the first baptisms took place in Fuh-chow; thirty-one years when Ensor went to Japan and Bruce to Persia; thirty-eight years when Frere Town was founded; exactly forty years when the Gospel was first preached in the capital of Uganda. When the Queen came to the throne four native converts had been ordained to the ministry of the Church of England. During her reign 540 have been ordained in connection with the C.M.S. alone."

*Better Things
for
Porto Rico*

THE New Year opens with an improved outlook for the work of the Church in Porto Rico. Bishop Peterkin arrived at San Juan January 10th. His presence has enheartened the rather discouraged congregation of St. John the Baptist Mission. The Bishop writes that while many opportunities have undoubtedly been lost, the situation at present is not without its hopeful features. He finds a small congregation of Church people, who have rallied round him, and who declare their intention of doing their utmost to establish a strong central congregation whose influence shall be felt throughout the island. Moreover, they propose to make it from the start, in a



THE REV. JAMES H. VAN BUREN

measure at least, a self-supporting congregation. It is a great satisfaction to be able to announce that, in response to the Bishop's call, an exceptionally well-qualified clergyman has volunteered for service, and has been appointed missionary to Porto Rico. We refer to the Rev. James H. Van Buren, a graduate of Yale and of the Berkeley Divinity School and, for the last ten years, rector of the important parish of St. Stephen's, Lynn, Mass. Mr. Van Buren has had a long and varied experience as a parish priest, and comes to his new responsibilities with a tried judgment and a high purpose, inspired by the conviction that "the honor of the American Church is at stake in this matter." He will sail for San Juan February 9th. The Board of Managers has thus not only been able to inform Bishop Peterkin that a successor has been secured for the Rev. George B. Pratt, who laid the foundations for the mission, but that he might proceed with the building of the sorely needed church, assurances having been received which make the Board confident that the

money required will be provided. After spending a few days in San Juan the Bishop has begun a visitation of other points in the island.

*The Church Must
Care for
the Philippines.
Wanted: Men*

IN the Philippines matters are in much less favorable condition. Early in November the Rev. James L. Smiley, the Church's only appointed missionary in the islands, was invalidated, and after recovering sufficiently to travel has returned to this country. Information is now at hand that the Rev. C. C. Pierce, D.D., who, in addition to his work as an Army Chaplain, has rendered signal service by maintaining services for both English and Filipino congregations, has also broken down in health and is on his way to the United States. Bishop Graves of Shanghai, who, under the appointment of the Presiding Bishop, has accepted the oversight of the Church's work in the Philippines, feels keenly the demands of the situation. "It is of the utmost importance," he says, "that four clergymen should be sent out. They ought to be able to present the Church to the Filipinos in such a way as to attract them. There is work to be done among those who are sick of the Roman system, and yet would not be led to join a body which could not prove its right to the name Catholic. It is amongst these people that the Church will find her work and we owe it to them to furnish them with a place of refuge from papal oppressions. This is by no means to institute a campaign of indiscriminate proselytism; it is to help those who need our help, and who will be able to secure that help in no other way. . . . Beg the Church to do this work." The Board of Managers calls for volunteers, who, believing that "the honor of the American Church is at stake," will devote themselves to "buying back the opportunity." Offers of service may be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

*China Mission
News*

THE news from China is meagre. So far as it concerns the Church's Mission it is good. The reopening of the Hupeh stations, announced last month, has been followed by the return of the women as well as the men workers. Letters received after our January issue went to press gave information of the reopening not only of the chapels but of the day-schools and the hospitals at Hankow and Wuchang. An interesting souvenir of the anxious days of last summer has reached the Missions House, nothing other than a broken seal with which one of the Wuchang buildings had been closed. It is a strip of paper about two feet long and six inches wide, printed with Chinese characters. On another page will be found an illustration of a sealed door. Boone School and St. Hilda's were, as we surmised, to remain closed until the China New Year. By the time this number reaches our readers they will be once more in operation. If the experience of St. John's and St. Mary's is repeated up the river, the schools will open with about one hundred boys and half that number of girls, in each instance almost their full complement. Not only have the missionaries in the field returned to their stations, but those who have been in this country awaiting instructions to join the Mission have started for Shanghai. January 22d a farewell service was held in the chapel of the Church Missions House for Dr. and Mrs. Jefferys, of Pennsylvania, and Miss Byerly, of Virginia. They were joined at Chicago by Miss Mason, of Michigan, and expected to sail from San Francisco, February 1st.

*The Growing
Demand
for Christian
Education,
The Laymen's
Opportunity*

THE need for additional workers in China continues. This is particularly true of St. John's College, Shanghai. The layman wanted as a

teacher, as announced in the January number, has not yet volunteered. The Bishop and Dr. Pott unite in expressing their pleasure at the appointment of Mr. Giles B. Palmer, who left this country December 14th. His assistance will be valuable, but will not be sufficient to meet the present demand. Dr. Pott urges that another layman, a college graduate, able to teach the higher mathematics, as well as the simpler English branches, should be sent out immediately. The teaching force of the college is shortly to suffer serious reduction in the removal of three clergymen, who have been giving temporary service to other needy stations. The demand for the thorough education that St. John's College supplies is growing, and Dr. Pott anticipates that when China and the Powers finally come to an understanding the present resources of the institution will be taxed to the utmost. An enlightened education will be more necessary for the Chinese youth than ever, and it will be many times more valuable if given under Christian influence. Dr. Pott foresees the time in the not distant future when the present buildings will be too small, and when it will be necessary for him to return again to the United States, as he did about three years ago, to ask for the means wherewith to erect additional equipment. There is every possibility of building up a strong Christian university in one of the chief commercial cities of China, if the Church will withhold neither the men nor the money. On behalf of the Bishop and the President of St. John's College, we therefore ask again for a qualified layman who is willing to devote himself to the important work of education, and thus have a share in the making of the new China. Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

*Slow Progress
Toward Peace*

CHINESE diplomacy is carrying the peace negotiations to a wear-

some length. The Powers having agreed among themselves, their representatives now have the delicate task of securing an acceptance of the terms proposed. We are told at various times that the Chinese envoys have been instructed to sign the note, and that they have been forbidden to sign; that the Government has promised to inflict the severest punishment upon those who inspired and led the outbreak of last summer, and that it has declined to do this. Only one fact seems to be entirely clear, that no definite agreement has yet been reached. Russia has been improving the opportunity to tighten her grip on China by virtually annexing Manchuria. It is now reported that she is willing to renounce her claims for a large money consideration. Military expeditions have been penetrating into different parts of the Empire, and, as we point out later on, bid fair to result in increased antipathy to foreigners. Missionaries have been accused of exhibiting a vindictive, not to say revengeful, spirit in expressing their opinion that severe punishment should be inflicted where deserved. In doing this they have not been influenced in the slightest by any desire to see their personal wrongs and sufferings avenged. They are speaking their conscientious conviction of what would be best in the long run for the Empire and the people. It is quite natural that they should point out that no adequate provision has yet been made for reimbursing the Chinese Christians who have suffered heavy loss; that there should be a definite agreement permitting Chinese of any rank to accept Christianity without injury to their standing or prospects, and that suitable Government relief shall be extended to the suffering native Christians. The attitude of the Government toward these unfortunates is indicated by the edict excluding them from a share in the Government distribution of rice. Under pressure from the Powers this instruction has been reversed. Equally reasonable appears the plea that the Emperor Kwang Su should be restored

to the throne and the bad ascendancy of the Empress Dowager ended for good and all.

*The Allied
Armies*

IN the meantime, the armies of the allies have been making a shameful record, if the reports reaching us are accurate. In some instances the actions of the soldiers appear to have fairly rivalled those of the most bitterly anti-foreign Boxer troops. Mr. E. J. Dillon, whose experience in chronicling the Armenian outrages entitles him to consideration, contributes to the January *Contemporary Review* a long article with the ironical title "The Chinese Wolf and the European Lamb." He describes in much detail some of the doings of the Western troops. It is a tale of wholesale and wanton murder, of unspeakably brutal outrage against womanhood and of cold-blooded cruelty to children. We realize that war is capable of arousing and setting in action the worst passions of men, but there can be no possible excuse for such excesses as Mr. Dillon charges upon, by the soldiers of professedly Christian nations. He largely exonerates the troops of English and German-speaking nationalities from participation in the worst offences. Mr. Thomas F. Millard bears similar testimony in an article on "Punishment and Revenge in China" in the February *Scribner*. He deals particularly with the expedition to Pao-Ting-Fu in October, claiming that it was entirely unnecessary, as the city was quiet and the people ready to comply with any conditions that might be imposed upon them by the military officials. Nevertheless, an army of 7,000 to 8,000 troops was despatched from Tien-Tsin and left a trail of blood and death wherever it went. On the other hand, a correspondent of the *North China Herald*, of January 2d, referring to the statements that this expedition had been undertaken for purposes of revenge rather than just punishment, says that it was not guilty of the mas-

sacre of innocent Chinese. After describing the attacks made upon the foreign residents and native Christians, resulting in the cruel doing to death of many of them, he says that the punishment meted out to the guilty parties was necessary and just. Whatever may be the exact truth in this particular case, it seems evident that troops of several nations have been guilty of outrageous cruelties, and that they have killed many inoffensive Chinese. Every citizen of a Christian nation must feel the shame of it all. And it is not to be wondered if such actions result in a heritage of hatred to everything foreign.

THIS is a typical town. A year ago, there were a few straggling cottages, perhaps 500 inhabitants, muddy streets, and unrestrained lawlessness. It was a village then. To-day it is an organized city with almost 4,000 inhabitants, four churches, and an uncounted number of saloons, gambling dens and other places of vice. About a year ago, the arch-deacon heard rumors that mines were being opened in L—— and that people were flocking there. With the laudable desire of having the Church represented in a new town at the beginning, he went in with the crowd. He found one Church family. There were four church buildings, but with one exception these churches had only occasional services. Their combined seating capacity amounted to only 1,200. He secured a building; held occasional services, which were always well attended; encouraged the one Churchwoman to start a boys' club, which should be the nucleus of a Sunday-school; and then appealed to the bishop for help. In this case, as in so many others, the promising opening could not be immediately entered because of lack of money, but the bishop made a visit of inspection, held service and preached to a large congregation,

*The Need for
Domestic Missions:
A Mining Town
in a Mid-
Western Diocese*

composed to a great extent of men, and went home filled with a sense of the importance of the work the Church has to do in such communities, and determined to leave no effort untried to secure the means to carry on the work. The first thing to be done was to secure a priest. The right man was found and he was put in charge of L—— in connection with another mission. The next thing was to secure from the people such assistance as they could give. Here also success rewarded the efforts made. Much interest was manifested in the undertaking by those who had no connection with the Church. Subscriptions were secured sufficient for the purchase of a plot of ground, and the courtesies of the railroad were extended to the bishop and the missionary by the president. To place another church in L—— and to provide services for the people was felt to be insufficient of itself; something must be done to provide a substitute for the saloon and the gambling den. The plan decided upon was to erect a building which should contain reading, game, and bath rooms, a restaurant and a hall for lectures and meetings, which could also be used temporarily for the services of the Church. Two thousand dollars are required for the erection of such a building, and it is confidently expected that, when erected, it will be self-supporting through the payment of dues by those who use it. The diocese is weak and poor; it is supporting the missionary and helping as much as it can. An opportunity is therefore offered those who wish to aid in work of this kind. Full information can be secured by addressing the Editor of this magazine.

*Appropriations
and Receipts*

MISSIONS are a great co-operative enterprise.

Every loyal Churchman desires to share in their maintenance and their success. He should also desire to have an intelligent understanding of the methods of financial administration. To the average reader tables of

figures are unintelligible and uninteresting. But we ask attention to the statement of appropriations for the present fiscal year on pages 111 and 112. Here is a clear statement of the obligations the Board of Managers has incurred as the committee appointed by the Church to act for it in the detailed direction of its extension work. In this country the Board has pledged to seventeen missionary districts \$172,523.15; to forty dioceses, \$124,935; to the Philippines, \$750; to Porto Rico, \$4,100. Abroad the Board has pledged to Africa, China, Japan, Mexico, Haiti, \$236,935.69. Miscellaneous items, including the estimated cost of collection and administration, bring the total obligations to \$596,105.84. This amount is \$8,205 larger than last year. The parochial and individual gifts received to January 1st toward the payment of these obligations amounted to \$66,000. One-third of the fiscal year gone, and only one-ninth of the promised amount has been received. The Board is therefore faced with very much the same condition as at this time last year. Only an unusually large legacy account and a number of special gifts from members of the Board and their friends averted serious embarrassment. There is scarcely a possibility that the amount received from legacies for the entire year will be more than \$50,000, or one-fifth of last year's figures. It is hardly reasonable to expect a few to give again to supply a deficiency caused by the failure of the many to do their share. A round half million of dollars is needed before August 31st. What is to be done?

*How to Avoid
a Deficit*

WE have used the words "obligations" and "pledged" advisedly.

The members of the Board of Managers, relying on the good faith of their fellow-Churchmen, have told the bishops, diocesan and missionary, that they will be responsible, on behalf of the Church, for this amount of money. Accordingly, twenty-two bishops and nearly 1,600

other workers—clergymen, deaconesses, teachers, nurses—are depending on the Board for the means which enable them to give their lives to the service of others. We are sure it is only necessary for the Church to realize these facts to insure prompt and generous gifts. It will not all with its missionaries to suffer disappointment or recall, or its work to be curtailed. A few days ago a layman of a Western diocese sent an individual offering, in addition to the amount given through his parish, as a mark of his appreciation, as he explained, of the Board's reconsideration of its announced intention of indiscriminate reduction of appropriations to organized dioceses. Let all Church-people follow this example according to their ability. One other "practical suggestion." During Lent the children will be saving for their Easter Offering. Might not all adult communicants likewise make an Easter offering for missions, over and above whatever amounts they have given or will give, to the missionary collections in their parishes? Something like this needs to be done, for the Board cannot promise for the Church more than the Church is willing to give.

The Supreme Aim **L**AST month in this department we gave some facts and figures concerning the educational, medical and philanthropic aspects of the foreign missionary enterprise. This month we are privileged to publish Mr. Grant's Church Congress paper on "Christian Missions and Social Progress." Mr. Grant writes as an observer of missions on the field as well as a student of missions at long range. Having often emphasized the value and success of Christian missions in lifting human life to a higher plane, and making more tolerable the conditions under which it is lived, we need offer no apology for venturing a word of caution. We would not be prepared, as we are sure Mr. Grant would not, to rest the appeal and justifi-

cation of missions exclusively upon, or even primarily upon, their results as expressed in the terms of social progress. Missions have a higher sanction—nothing less than the authority and command of our Lord. Even when we apply the test of results we ought to think less of the improvement in human environment and more of the inspiring fact that there are in the foreign field to-day, as a direct result of missionary effort, 4,400,000 native Christians. The primary purpose of Missions is not to further social progress, but "to make Jesus Christ known to the world." Mr. Robert E. Speer, speaking at the Conference last spring, voiced what must be the constraining motive, when he said: "I had rather plant one seed of the life of Christ under the crust of heathen life than cover that whole crust over with the veneer of our social habits or the vestiture of Western civilization. We go into the world not primarily as trustees of a better social life; we go as the trustees of His life who said of Himself: 'I am come that they might have life, and that they might have it more abundantly.'" To do this is, after all, the surest way of furthering social progress, whether in the mission field, or at home, for "it is impossible that any human tyranny should live where Jesus Christ is King." As methods of work, educational missions, medical missions and philanthropic missions are of the largest value. We have a perfect right to emphasize their importance and to claim the support of all men for missions because of their social and philanthropic successes. But their work is above all things a religious and a spiritual work. Mr. Grant recognizes this when he points out that "we need not be afraid of social progress, as of something purely materialistic. . . . We see in it a gauge of spiritual advance. Higher social organization is an evidence of the infiltration of the spiritual. . . . Social progress is an effect and a cause. It is the result of the Spirit of God, and it furthers the spread of that Spirit."



THE YANG-TSE KIANG AT HANKOW

The Outlook in the Yang-tse Valley

BY THE RIGHT REVEREND FREDERICK ROGERS GRAVES, D.D., BISHOP OF SHANGHAI

ON the evening of November 28th, I left Shanghai by the *Ngan-king*. At the steamer I had a few moments with Mr. Littell, who had just returned from Japan, and arranged that he and Dr. Borland should follow me up the river at an early day. Next morning while the steamer touched at Wuhu, I saw Mr. Lund for a few moments, arranging to stop there on the return trip. From Wuhu west I was the only passenger. The twenty-three steamers that now run between Shanghai and Hankow are much more than sufficient to accommodate the reduced number of travellers in these unsettled times.

Sunday morning at half-past nine we reached Hankow. Mr. Root, Mr. Ingle and Mr. Sherman were at the wharf to welcome me, while Mr. Ridgely and Mr. Wood were taking the services in Wuchang. At the morning service in St. Paul's I celebrated the Holy Communion for about sixty communicants, and afterward went to the guest-room to meet the Christians. Mr. Ingle's sermon at evening prayer showed that he had lost none of his skill in speaking Chinese during his furlough in the United States.

In the evening we had a conference

upon the Mission and its work. It was evident from what the clergy told me that the time had come when we might reopen the stations. There is but little likelihood of any further disturbance in Hankow. Four gunboats, one English, one German and two French, are now lying off the city and will be obliged to stay there all winter, as the river has fallen so low that they could not go down if they would. The temper of the people seems to be good, and the Viceroy is still firm in his intention to preserve order at all costs. Monday morning after prayers in St. Paul's we had a further conference, and decided to ask the local officials to remove the seals from our buildings in Hankow and Wuchang. I sent word to the native clergy to return to their posts. This decision was reached because in our opinion the attitude of the Viceroy, the progress of the peace negotiations, which though slow, will doubtless succeed in time, the friendly spirit of the people, and the presence of adequate protection, constitute a sufficient guarantee of order and justify us in resuming work. There is no absolute certainty that the trouble will not break out again



THE SEALED DOOR OF THE CHURCH OF THE
NATIVITY, WUCHANG

later, if the negotiations should fail, but from present indications I do not consider this likely. I think that we now have satisfactory assurance that we can reopen and carry on the work without interruption. In resuming the work no risk is being taken which ought not to be taken rather than allow it to remain closed longer.

Mr. Hu, of Chiao-wei, and Mr. Hwang, of Ngan-king, will remain in Shanghai for the present to act as Chinese teachers for the foreign staff. Their stations are somewhat different from the other places, being more remote in case of trouble, and it seemed wise not to send them back as yet. I hope that both may return by March 1st.

We decided that it was too late in the year to open Boone School or St. Hilda's. With these exceptions, however, and that of the station at Chiao-wei, all the work in Hupeh will be going on as before. Mr. Lund is still in Wuhu, where he has been all summer except for a short visit to Shanghai. Mr. Lindstrom and Dr. Woodward will delay their return to Ngan-king until after China New Year, but the native medical assistant, Dr. Yang, has returned, and will superintend the completion of the native clergymen's house. Dr. Borland leaves for Wuchang December 15th, to reopen St. Peter's Hospital.

Monday afternoon I went to Wuchang. I found the buildings in the main compound in excellent condition, the damage done by the wind storm in November having been repaired. Everything showed evidences of the thorough care given by our men who had been



THE MEN WHO GUARDED THE WUCHANG BUILDINGS

appointed as keepers by the mandarins. The seals of the church door had been blown open by the wind, so that we were able to enter. Except for the dust of the summer on the benches, there was no change. Schools, hospitals and residences were intact. When one thinks of the almost certain destruction that threatened the buildings last August, one is deeply thankful to God for His mercy. From the compound we went to Kao-Chia-Hang (the Associate Mission), which we found to be in good order also. The same was true of Fukai. From here we walked through the streets past the Examination Hall, and thence back to Hankow. Everywhere the people were about their usual business, and no rudeness whatever was shown us. The next three days were devoted to further inspection of mission property and making plans for the carrying on of the work, the finishing of the new St. John's Church in the upper part of Hankow and the remodelling of St. Bartholomew's house for use as a choir school.

Leaving Hankow on the evening of the 7th I reached Wuhu at daylight Sunday, and was met by Mr. Lund, our native deacon, Mr. Li, and an evangelist. At the morning service I confirmed three persons. The new house in Wuhu is almost finished and is an excellent addition to the Mission property. There is no bad work in it, which means that Mr. Lund has given it a great deal of careful personal oversight. Without this it is impossible to build a house well in China. Mr. Lund believes that things are likely to remain quiet at Wuhu and that the prospects of the Church are good. Our greatest need is to get out of the miserable rented place we have occupied for so long and into a chapel of our own. If suitable land can be bought, this will be done.

On Wednesday I returned to Shanghai after an absence of two weeks, instead of six, the usual time occupied by an up-river visitation. I feel much encouraged by the present outlook in the valley.

The native clergy who at this date (December 14th) have already gone up the river, are exceedingly grateful for the care shown them in the midst of all the excitement and trouble of the sum-



A CITY STREET



A TYPICAL FARM HOUSE

WUHU SCENES

mer and for the willingness of the Church to expend so much money in securing their safety. I understand that they plan to keep a day each year in remembrance of events of the summer. When the outbreak began they knew there was serious trouble ahead, but they were unable to foresee all that might happen or to understand the magnitude of the danger. Before going up the river I had a long talk with all of them and urged greater exertions in the matter of self-support. They told me that they should return to their stations with new hope and strength and would work with renewed zeal. The troubles of the summer will not have been an entire loss, if this spirit is deeply planted in the lives of our native helpers.

It has seemed best to hold the single women in Shanghai till the end of February. All are busy studying Chinese and teaching in the schools and are doing fully as much as they could do up the river.

The Return to Wuchang

BY THE REVEREND ROBERT E. WOOD

OUR return to Wuchang means so much to us that we want our friends at home to share in our thanksgivings, as we have known and felt all along they have shared in our prayers for safety. So much interest and sympathy have been shown on the part of the Church at home for Christians in China, that I venture to send a brief account of this particular Church and work in Wuchang.

It will hardly be necessary to go back and give an account of our departure or to explain why we were ordered to leave. Suffice it to say that the aspect of affairs in July was anything but favorable, and the presence of the foreign clergy and other workers seemed a menace rather than a protection to the native Christians. The troubles of the times being so largely anti-foreign in their origin, and anti-Christian *only* because Christians had "eaten a foreign doctrine," it seemed best to consult and the heads of the missions to order foreign workers into the ports for safety. Thus orders came to us in Wuchang, and our station was abandoned the last week of July. The Christians were urged to scatter quietly and seek places of safety in the country, which they could do without attracting attention. The poorer ones were helped with travelling ex-

penses, and mission employes were given salary in advance for August and September. All this work preparatory to leaving, including days spent in packing up no end of boxes of mission property and personal effects, was done by Dr.

Borland and Mr. Littell, all the others being away at the time. These two were the last to leave, and before their departure all of the mission buildings and other property were handed over to the local mandarin, who assumed the responsibility for their safe keeping. In order to guard things more effectually each principal building had an official seal of the Viceroy, Chang Chih Tung, pasted upon the door. This was to show that the place was under special official protection and no one could enter without making himself liable to Chinese law. The mandarin also sent a few red-coated soldiers to act as a guard and appointed some of our own



Photograph by the Rev. J. A. Ingle

A SEALED DOOR

The seal reads: Issued from the Yamen of the Viceroy of Hukuang, official of the first rank. Sealed 7th Moon on 2d day.

mission gate-keepers and others to serve in the same capacity. The entire mission enclosure or "Compound" was turned over to them. The native Christians, to be sure, were left to endure whatever might come. This turned out to be nothing more than a mild kind of persecution in the shape of taunting, ridicule and threatening. Yet they were not left entirely without Church privileges. For

just across the river in Hankow two priests were in residence all summer, and in St. Paul's Church daily services in Chinese were maintained and the Sacraments administered as usual. While if persecution had arisen, the presence of a foreign priest in Wuchang might have exposed the Christians to danger, they could without any great risk cross to this church within the foreign concession in Hankow, and some Wuchang Christians did avail themselves of the opportunity to worship in St. Paul's.

building which had been left unsealed. This was the women's guest hall, where ordinarily the women congregate before and after services for a friendly chat and a cup of tea. This building made an admirable temporary chapel. Accordingly Mr. Ridgely said evensong, made an address and had a service preparatory to the Holy Communion, which he celebrated the next morning. Thus services were resumed, and with what thankfulness, for not one of our mission workers or native Christians had suffered any



THE IMPROVISED CHAPEL IN THE GUEST ROOM OF THE CHURCH OF THE NATIVITY

The two priests in Hankow were Mr. Roots and Mr. Huntington. The latter was taken ill, and Mr. Sherman went up from Shanghai early in September to help in the nursing and in the Church work. He was soon followed by Mr. Ridgely, who immediately began giving his attention to the Wuchang Christians. On the afternoon of St. Michael and All Angels' Day, which was a Saturday, he found, upon crossing the Yang-tse to Wuchang, a number of Christians ready for a service. The church was closed and sealed; to open it was out of the question; but, fortunately, there was a

harm, nor had any of our property been touched. The church-sexton, who was one of the appointed guards, took great pleasure in turning the women's guest hall into a chapel. He found a convenient window which he could open into the church and brought out Prayer Books, altar ornaments and other furniture. This chapel was used regularly from that time until the Second Sunday in Advent, when we first used the church again.

I was the next to come up from Shanghai, reaching Hankow October 10th, and taking up temporary residence



BOONE SCHOOL

THE WUCHANG COMPOUND

Photograph by Dr. Chou

with the clergy there. The following day Mr. Sherman and I crossed to Wuchang and visited our four stations in the city. We found people in the streets quiet and orderly, and no one showed any inclination to call us "foreign devils." At St. Saviour's House and at the guest hall on the main street we found everything just as it had been left, with each door sealed and locked. At St. Mark's across the hill, however, we found things otherwise. This station is a house rented from a heathen. We could not have it sealed because it did not belong to us. After our departure in July the landlord began to feel anxious for the safety of his property. He thought it was dangerous for him to house things which might excite suspicion in case of trouble. Accordingly, he stripped the place clear of everything that had any suspicion of the "foreign doctrine" about it and burned it up. Everything in the chapel went—altar, and the steps it stood on, with the rail about it, benches, books, and in fact everything in the room. In the school-room, likewise, every book suffered the same fate, Chinese arithmetics and geographies] being evidently regarded as dan-

gerous to have around as Prayer Books and Bibles. We could not help being amused at the harmless old wooden benches and innocent old well-thumbed school-books being regarded as a menace to the place. From St. Mark's we went to the compound and were thankful to see our beautiful property again safe and unharmed! The guards and mission keepers lined up at the gate and gave us such a hearty welcome. It was fine to see our Chinese friends again and to know that they welcomed back the Church with so much sincerity. We walked all about the place and peered into the windows of the forbidding-looking buildings.

From that day on I found my trips to Wuchang of the greatest pleasure. Our Sunday services were very well attended. In our improvised chapel we had a celebration each Sunday at 7:30 and evensong in the afternoon at two. At St. Mark's enough benches and chairs from guest-room and school-room were found to supply the needs of the chapel there, and a morning service each Sunday at eleven was begun, with an occasional early Eucharist. The work of preaching and instruction was largely carried on with the assistance of a faithful catechist,

who had returned and taken up residence at St. Mark's. He was almost indispensable.

One Sunday a very high wind prevented the priest from crossing the river and the catechist held three services alone. The same wind did no small damage to our mission property, breaking in windows and blowing tiles off the roofs. But there is no great loss without some small gain, and in this case the gain was that some of the seals had to be broken and the buildings entered so as to make repairs. In order to do this a mandarin came and used his long official thumb-nail to sever the seal. Once opened they were not closed up again, after repairs were finished. A few days later the

Bishop came around and gave permission to open up everything. The mandarin came again and broke every remaining seal, and now we are back in our places again. Early last Sunday morning Mr. Littell reached Hankow just as we were leaving for Wuchang to hold the first service—a Eucharist of special thanksgiving—in the reopened church, and went over with us.

For these blessings we ask our friends at home to join in our thanksgivings and also to continue to pray for our native Christians who, through these times of trial and testing, have shown themselves all that could be asked.

Wuchang, December 15th, 1900.

Religious Prospects in Japan

BY THE REVEREND ARTHUR LLOYD

IT is always extremely difficult to give a satisfactory sketch of the religious condition of any country at any given time. So much of religion naturally lies beneath the surface that it is always difficult to collect the statistics necessary for a satisfactory review. And this is especially difficult in a country like Japan, where so much more than elsewhere lies beneath the surface, and where a foreigner has really such great difficulty in overcoming the natural reticence of the people.

Another preliminary point must be noted. The progress of religion is not like that of a swollen river which bursts its banks and sweeps with destruction over the plain. It is rather like that of the tide, by ebbs and flows, by periods of action and reaction, and the measure of progress is not the high, but the low water mark, which slowly and imperceptibly moves forward.

In spite of all outward evidence to the contrary, Japan is essentially a religious nation. It is true, the Japanese does not wear his religion as we wear it; his religious modes are as different from ours as are the modes of his dress, his food, and his dwelling. But if Japan

were not a religious country, how was it that the thousands of temples came to be built and endowed in every nook and corner of the land? If the Japanese takes no interest in religion, whence came the religious controversies and dissensions which ended in the establishment of the several Buddhist sects? Religious controversy implies interest in religion, and a sect cannot be formed without lay co-operation. Or again, how comes it that the *Monto* sect can raise in one year a million *yen* (\$500,000) for religious purposes? Or that a new faith can be propagated, like the *Ten-ri-kyo*, which in a few years has a mushroom growth of a million and a half adherents?

Nor is the religious feeling confined to the lower classes. Religious ceremonies form a fixed part of the court etiquette—the marriage of the Crown Prince was celebrated this year with religious rites—and even the educated *literati* are showing their interest in religion. I have before me, as I write, a tract representing the doctrines of a new religious or quasi-religious movement emanating from the celebrated school founded by Mr. Fukuzawa. It was sent me by one of my old

Keiogijukee students who is now a preacher of this new movement—the Gospel of Self-Culture. It contains a series of moral precepts which may be summarized somewhat as follows: It is the duty of man to perfect his own character, and this can best be done by developing as far as possible habits of self-reliance and self-respect. The means to attain to this self-respect are, independence of mind, honest labor with a view to self-support, care for bodily health, honesty, practical common sense, respect for women, care in the choice of a wife, and in the training of children. The family life being the unit, the life of the State is the aggregate life of a number of such units, and the life of the State is therefore only a larger edition of the life of the family. Men, therefore, must be faithful in business and thoughtful for the weal of others. Ceremonies are the necessary modes in which respect for others takes its expression, but the greatest bond between citizens in a state is the bond of charity.

Again, the life of the nations is but the life of the individual nation "writ large." In the family, respect is shown to the father; in the State, to the ruler; in the aggregate of nations, to that Being who is ruler of all.

Religion, therefore, is a common link that binds all nations to one another. The outward forms are different in different countries, but the underlying feeling is the same; and therefore every self-respecting and self-reliant nation will respect the customs of other nations. In this way will be realized what is often spoken of but seldom seen—the fact that all nations form but one family under one Father.

So much for religion in general. I have, I think, said enough to show what is the prospect ahead of Christianity. Here, I bring no figures into account, though I might do so. But I have long ago learned that mere numbers count for nothing as a gauge of religious progress. Our churches may be full or they may be empty; the true test of the progress of Christian sentiment is to be found elsewhere. Christianity is becoming a factor of great importance in the gradual

change of national customs. The recent emancipation of prostitutes from their state of semi-legal slavery has been the work of Christianity. So was a decree which has been forgotten now, but which came out about the year 1884, compelling a man to register his super-numerary wives, not as wives, but as concubines. Christianity has made itself felt in education, in the purification of literature, in the care for the prisoner and the leper. It is the spirit of Christianity which is raising itself up against commercial dishonesty and fraud. It is true, Christians are not the only workers in these good ways, for the moral consciousness of the whole nation is being aroused. But it was Christianity that stirred the nation, and it is Christianity that now supplies the incentive to fresh activity in reform and practical philanthropy. The verdict of history will be that in the regeneration of the country Christianity played the leading part.

The New Church at Mayebashi

MANY a parish in this country would consider itself fortunate if it could build for 2,400 *yen* (about \$1,200) as attractive a church and *kwaikwan* (parish house) as those which were set apart for the use of the congregation at Mayebashi a short time ago. Bishop McKim was present and consecrated the church, which was dedicated to St. Matthias. The building, which is situated in the most beautiful garden in the town, has but little in its general appearance, says the rector, to distinguish it from any other church building at home. "This may be open to criticism on certain theoretical grounds, but as it is fully adapted to our needs, and has the approval and admiration of the Christians, there seemed no reason why the usual style of architecture should be departed from, especially when we consider that it serves to act as a connecting link with the churches of the West. The *kwaikwan* is, on the other hand, a purely Japanese style of building, and is in-



ST. MATTHIAS'S, MAYEBASHI, " IN THE MOST BEAUTIFUL GARDEN IN THE TOWN "

tended to be used for Sunday-school, woman's meetings, and any other kind of work for which it is suited. It is connected with the church by means of a passage, so that it can also be used as a place of meeting for the Christians before and after services, where they can sit, smoke and chat around the fire-box, and at the same time afford an opportunity of inculcating the lesson of reverence for God's house."

There were forty-eight communicants at the consecration service and four baptisms at evensong. St. Matthias's will serve as the central home of the little groups of Christians in Takasaki, Tamamura, Kumagaye, and Shibukawa, who are under the care of the Rev. James Chappell, the rector of Mayebashi, and who have, as yet, no church buildings of their own. This is only one of the many needs supplied by the new church. The rector believes that it will also aid in deepening the affection of the Christians for their new faith, and will be an attractive influence upon those who are still holding back. While it would not be fair to say that the unattractive and comparatively insignificant appearance of many of the places of Christian wor-

ship, as compared with the Buddhist temples, is a prime reason for failure to make a deep impression upon many Japanese, they are, undoubtedly, influential.

The progress at Mayebashi is all the more gratifying because of the difficulties with which the mission has been continually faced. Begun in 1888, it encountered some determined opposition, but suffered even more from the necessary frequent change of missionaries, both foreign and native. The present rector has been in charge since December, 1897, and during that time has seen a steady growth. There have been thirty-nine baptisms and twenty-five confirmations. Frequent removals of members and adherents have increased the difficulties.

Mayebashi is a commercial town of 25,000 people, in the centre of the silk growing country, and offers abundant occupation for women. It is, therefore, difficult to secure their attendance at classes and services, so that the proportion of men connected with the mission is unusually large. Until recently the mission has not had the services of a foreign woman missionary, but Miss Wright is now living in the small house

in which services were formerly held, while Miss Wall has taken up residence at the neighboring town of Takasaki. These ladies, with the native catechist, Mr. Tsuchida, are efficient helpers of the clergyman.

With its present buildings the congregation is fairly well equipped for its work. It still has, however, one pressing need. It should have a Christian burial ground. In the absence of this, Christians who die must, necessarily, be interred in the Buddhist cemetery, unless their families are fortunate enough to have private means. This can rarely be the case among Christians in a country like

Japan. When two members of the congregation died recently there was some anxiety as to whether permission for burial could be secured from the local Buddhist priest. It was finally obtained, but this is a most unsatisfactory arrangement, chiefly because it is desirable that Christians should sever all association with their old faith, and, secondly, because it involves the payment to the resident priest of a small annual fee if the grave is to be decently cared for. The members of the congregation are giving their offerings on all saints' days for the purchase of a burial ground, but they need help.

Cape Mount Notes

BY MISS HIGGINS

IN Liberia we keep the first Thursday in November for our Thanksgiving Day, and this year it fell on All Saints' Day. At the early morning prayer we had the service for All Saints', and at ten-thirty the Thanksgiving service. We had but little to give to our poor, as we have been going on low rations ourselves for a long time, but we found something for a few. A steamer was in, loading the local traders' storehouses with cases of gin. The sight of a steamer in port is generally a pleasant one, but the red cases piled high on the white sands of the beach tell us older ones a tale that destroys the pleasure. In the afternoon the boys were in military order, while the girls enjoyed their games and playthings under their big mango tree. Meanwhile one was taken from each company, and in the presence of the teachers in the office, plighted their troth for life.

The boys wanted to make the newly married couple a wedding present, and under Prince Massaquoi's kind leadership they decided it should be a house. It could all be gotten by their own efforts, so their time was given them, and a nice three-room house is the result. They cut the poles from the bush one day; on others they put it together

with bamboo rope from the swamp, cut the thatch, put on the roof, carried water and earth, made the mud and daubed the walls, made hard earth floors and are now making the doors and windows out of packing cases. The house is of good size and has a good veranda.

We are just arranging to draw Government land for all our older boys. Each can draw a town lot and five acres on the mountain for a farm. The expense is merely the getting out of the papers. If someone could help us in this, we should be very grateful. Mrs. Brierley drew for the girls, and I think it fitting that the boys should be as well provided for. A good native house costs little but labor, and lasts for five or six years.

On the evening before St. Andrew's Day, we were surprised by the arrival of a steamer from home. Mr. Matthews, the new clergyman of the station, was on board. We cannot tell what a real joy it is to have a clergyman and the services of the Church once more.

We had one of Bishop Ferguson's rare and delightful visits on the Sixteenth Sunday after Trinity. Ten mission boys and the baby of one of our mission families were baptized, and seven boys and seven girls were confirmed. The good Bishop could not stay with us many days, as a

steamer came and he had to take advantage of its accommodation. We always feel that his visits are not half long enough.

The masons and carpenters began their work again on Brunot Hall on October 29th, and are getting on rapidly. The masons hope to finish their part of the work before Christmas. The boys are carrying the lime and sand from the beach and the girls water from the spring. This means lots of hard work for the children and some energy expended in encouragement from the teachers.

The work of the mission has had a de-

chief was just beside his house. His wives and nearest women relatives were clothed in what might easily be called the historical sackcloth and ashes; a small piece of old cloth tied about their waists, their bodies covered with dust and ashes and their faces turned to the wall, as they sat on the floor moaning and wailing. At evening the men quieted down and the women came out to dance. On these occasions the Zo-Bas—women who represent the Great Spirit—come out in numbers with the women dancers and march around the town, visiting the grave of the dead person. All this goes on for three days. On the third day the



THE CAPE MOUNT BOYS AS A MILITARY COMPANY

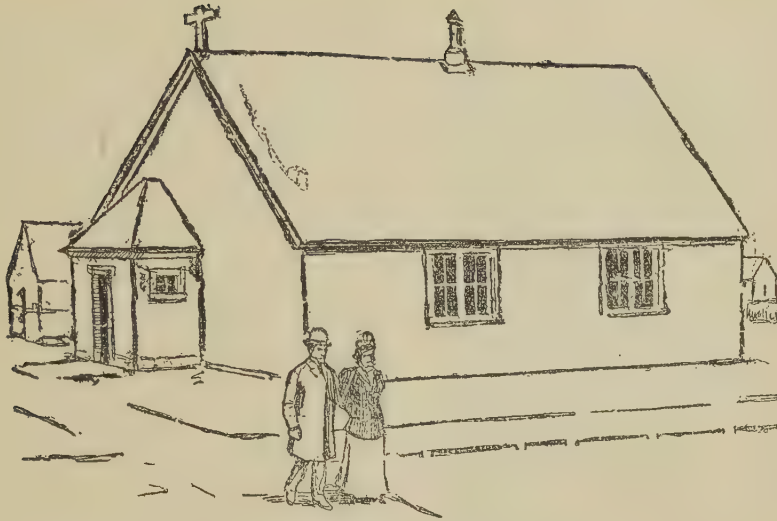
Prince Massaquoi stands at the extreme right

cided influence in changing for the better the native customs at the time of funerals. Some time ago a "big chief" in a neighboring town died. The people of the whole Lake District flocked into the town to mourn and keep what they called "the feast." Some of us attended these ceremonies for a little while. We found men, whom we knew personally, and who are real gentlemen in manners, quite beside themselves with gin, dancing in parties of seven or eight, each with a leader carrying a bottle. They stopped occasionally to have a few mouthfuls around and kept up their dancing as long as the liquor lasted. The grave of the

spirit of the dead is supposed to have crossed over the "river." A few days' rest follows and then come more dancing and playing. On the first anniversary comes "the big feast," which far surpasses this first celebration.

But there is another side to the picture. A few weeks ago one of our children died. The boys of the school made a little coffin from a dry-goods box, and at Evening Prayer the little one was laid away, with the children to sing and prayers read by one of the native men teachers, while the people stood around the grave in respectful silence.

Cape Mount, West Africa.



THE CHURCH AT CAPE NOME
Reproduced from an illustration in the *Nome News*

A Missionary Bishop's Year

IV. Cape Nome

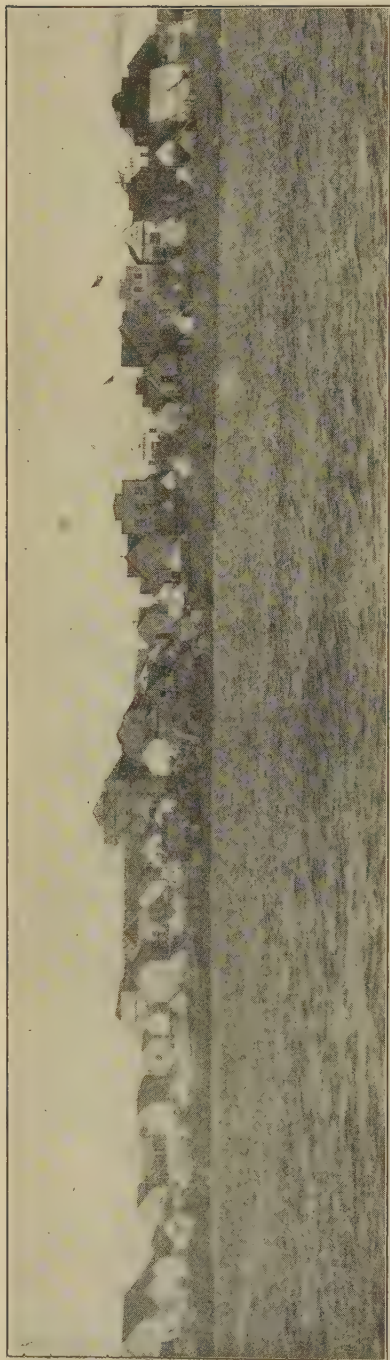
BY THE RIGHT REVEREND PETER T. ROWE, D.D., BISHOP OF ALASKA.

ALL the way down the Yukon I heard reports of small-pox at Nome, and of the quarantine regulations against the place. Arriving at St. Michael I saw six vessels flying the yellow flag, quartered at Egg Island. There were some cases of the disease in the town itself, and I felt very anxious about getting off. However, when the *Dora* came into harbor on the 14th, carrying the yellow flag, I learned that, though not permitted to land passengers, she would receive and carry them to Nome. So I boarded her, and on the 15th, at 5 A.M., just one month since leaving Sitka, I arrived at Nome.

The steamer anchored about two miles out. It was a beautiful morning, and the view of Nome from the deck was splendid. There lay this wonderful mining-camp, stretching for miles along the shore, the tents so densely packed as to make one unbroken line of white. Here and there rose some wooden buildings, with the skeletons of others, for building

was going on, and was done so quickly that in a few hours the outlines of a house would appear. All around us there lay many vessels at anchor. Nearer shore could be seen wrecks which told the story of the furious storm early in July. The beach was strewn with wreckage and merchandise piled high on the tundra. I went ashore as soon as possible. Failing to find Mr. Prevost, I hired two men to row me out to the *Bear*, which, to my relief, I saw at anchor in the roadstead, that I might make arrangements for my trip to the Arctic. There was a bad sea, but all went well until we tried to return again through the surf, when our boat was swamped, then capsized, imprisoning the two men. I saw the disaster coming, and leaped out in time, which was well, for I was free to rescue the men in the water under the boat.

Drenched as I was, I pursued my effort to get on Mr. Prevost's trail. Though it was Sunday, one would not have known it, for the street was thronged



THE WATER FRONT OF NOME CITY

with an heterogeneous gathering; saloons and dance halls were doing a lively business, vendors and callers of steamers, due to sail, were heard above the din. Here were brought together people from all countries and from all walks of life. The laborer, who had spent his all on a passage and an outfit, and the college man, the professional man, in quest of money and experience—succeeding chiefly in the latter—were shoulder to shoulder and about on a level in the mad scramble for gold.

At last I ran Mr. Prevost down, finding him in a small tent out on the *tundra*, living in conditions which no man would seek or endure were he to consider his own pleasure. At once he asked me if I was able to hold a service, and, assenting, he went out to make arrangements and give notice. That evening we held in the town hall an inspiring service, which was very much appreciated. The place was packed; outside of the door and windows were many more, and at the close of service I met many Church people and old friends.

Mr. Prevost, at my request, left Rampart City last March, tramped nearly one thousand miles, and arrived in Nome in April, after forty-four days' journey. This journey is one to be thought over, and illustrates the readiness of the Church's missionaries to sacrifice any personal comfort or ease, so that they may serve the best interests of the Church. It was done so that the Church might secure a site before the expected multitude upon the opening of navigation would render this very expensive, if not impossible. In this Mr. Prevost succeeded, securing good lots at a cost of \$400. He could get no credit, had no funds to draw upon, raised by subscription a few hundred dollars, and was erecting a church tent when I arrived. This we finished for services on Sunday, July 22d. It was very churchly, thirty feet by thirty-six, a very tabernacle. On July 18th the Rev. C. H. H. Bloor arrived, but was unable to reach the shore until the 21st, when he found me washing dishes—which must have affected even his brave heart—and to our joy was with us for the first 'services' in the tent.

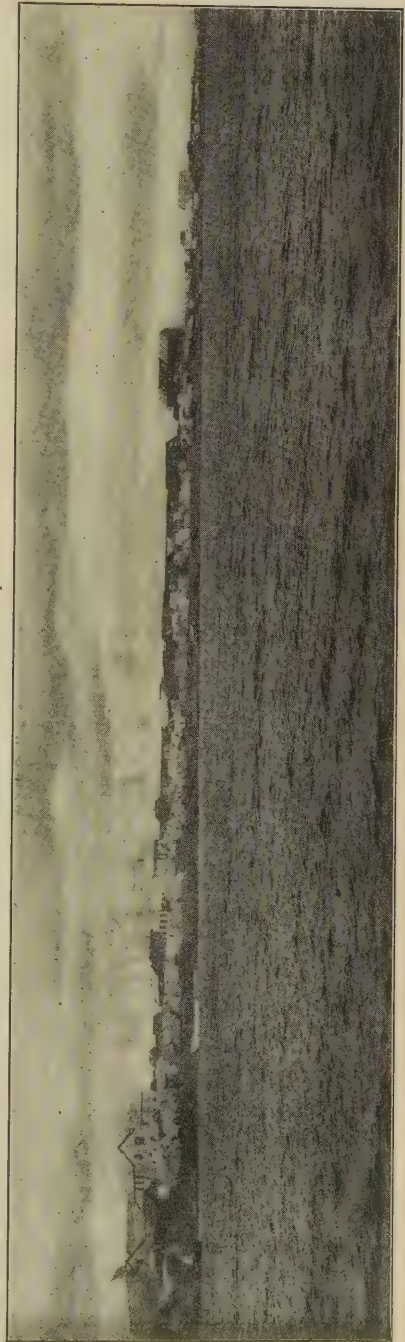
These were of such a character that members of Grace Church, Chicago, and other equally noted churches in the States, said they had never enjoyed divine worship more than they did on these occasions.

Mr. Prevost was now released. He expected to go to the States for the winter in any case, and I asked him to visit Valdes for me on the way. Before leaving for the Arctic I seriously considered the situation. The church tent would not answer for the rainy season and the winter; I could not have the heart to leave Mr. Bloor without more suitable "housing." An unfortunate experience with an unworthy representative of one of the denominations rendered it undesirable to try to raise money locally. So I decided to order lumber on my own credit, and convert the church tent into a substantial church. The lumber cost me over \$500, but unable to contract or pay labor at \$15 per day, I determined to do the work myself, assisted by such volunteer help as I could get. Had we delayed, we could not have got the material to the site, for rain had set in, and the *tundra* was bottomless.

In the course of four weeks we had the church built—the first and only church-building in Nome—and it is perfectly suitable for the winter. It has cost less than \$1,200, though had we contracted, it would have cost us \$3,000.

During the building of it Mr. Bloor provided meals, and it was a sight to see from four to six men sitting on the floor in a tent, and satisfying hunger, using three tin cups, one bowl, three "school-ers," four knives, and three forks. When this work was about completed the *Bear* came in, and I had to leave by her for the Arctic.

I wish that I could express my deep satisfaction in having Mr. Bloor to take charge of this work. With a spirit brave and uncomplaining he has faced these hard conditions, already won the love and sympathy of the community, and I am able to leave it all in his care, sure that it will be a success. But I was pained to leave him still living in a tent, cooking his own meals, etc., for it is impossible for him to live otherwise where



THE WATER FRONT OF NOME CITY (Continued from the opposite page)

the weekly board and lodging is \$30 per week, and his salary \$1,500 per year.

The sick and needy were so many that we also erected a tent as a dispensary and free clinic, which Mr. Bloor takes under his care; for many hundreds will be in need, and sickness, pneumonia, and typhoid will be prevalent once the cold rains begin. We feel that the Mission has won the respectful confidence of the community, and in it we have many earnest and devoted members of the Church. As an illustration of this, one of the ladies set out for the early Communion service, got bogged in the *tundra*, and had to call upon a passer-by, who, as he helped her out, said: "Which side do you wish to go?" "Toward the church," she replied; and in that direction he carried her. Another lady has given the altar and other church furnishings. At the same time it is somewhat discouraging, though we do not complain, that even members of the Church feel that all their interests are in their parish church in the States; statements of their pew rent follow them here, and they are apt to say that their one thought is to "make something so that they may help their home parish pay for an organ," etc. This is ever the case in Alaska.



TRAVELLING OVERLAND FROM DAWSON TO NOME, FIFTEEN HUNDRED MILES

I am alarmed about our people on the Yukon, and must go to the Tanana provided with an extra outfit of drugs to meet the unusual distress. At our own doors are a people suffering, dying, whose condition has stirred and moved the hearts of all in this community.

Arkansas as a Mission Field

I. The State

THE name "Arkansas" means "the land of the handsome Indian man"; and tradition has it that the men among the copper-colored aborigines of North America who inhabited this region were taller, straighter and more regular in feature than other Indians. If there is any truth in this tradition, it is largely accounted for by the fact that Arkansas has an exceptionally fine climate, and that it is a land of beautiful rivers, sparkling springs and magnificent forests. The necessities of life have always been readily procured here; the rivers and lakes are full of fish, in the woods game, nuts and wild fruits

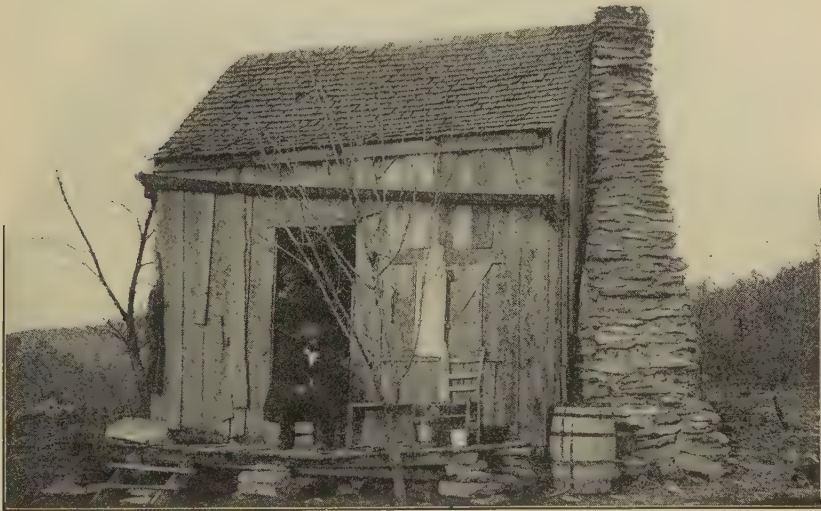
are plentiful, while the hot and other mineral springs abound in health-giving properties. The first settlers of Arkansas were Frenchmen, who in 1670 took up their abode in the south-eastern part of the State, in the broad and fertile valley of the Mississippi River; but to-day there remains scarcely a vestige of their settlements.

Arkansas was a part of the great "Louisiana Purchase" from the French Government in 1803. It was organized into a territory in 1819, and admitted into the Union as a State in 1836. A glance at the map of the United States will convince those who are accustomed to re-

gard the State as a far-off land that it is really quite centrally, and, from a commercial point of view, most desirably located.

Topographically Arkansas is divided into mountains, table and lowlands. The lowlands are in the south-eastern part of the State; the rise is toward the north-west. The world-renowned Hot Springs and many other mineral waters are scattered everywhere through the mountain region. Mount Magazine, between Little Rock and Fort Smith, near the Arkansas River, rises over 2,000 feet above the level of the sea, and is the highest

Indiana contains. Indeed, as matters now stand, few of our states have less of waste lands, and our swamps will sometime be among the most valuable agricultural portions of Arkansas. It may be stated without fear of intelligent contradiction that nowhere in the country are there better farming lands. Owing to geographical position, the climatic conditions, the different elevations and the variety of soils, nearly everything can be profitably produced here that can be raised elsewhere in North America. Arkansas is one of the most heavily timbered countries in the United States, and



AN ARKANSAS NEGRO CABIN

The elders have evidently dressed up for the occasion and sent the children and dogs to the rear. This prevents the scene from being typical.

point between the Alleghany and Rocky Mountains. It and Eureka Springs, Mount Mena, Winthrop, and other elevations of nearly the same height, are rapidly becoming popular summer resorts which draw their patronage chiefly from St. Louis, Kansas City and the Northwest.

It is popularly supposed that the lowlands of Arkansas are hopelessly swampy. We have some swamps, but most of them are redeemable. However, leaving them all out of the calculation, we still have a larger area of dry land which is never overflowed than either Ohio or

it is said that her forests contain eighty varieties of wood in sufficient quantities for commercial purposes. The State has nearly as much coal as Pennsylvania, and in the number and amount of her minerals she is not outranked by any of her sisters. She is also blessed with far more than the average mileage of navigable streams, having, it is said, 3,000 miles of such water courses. Until recently there have been comparatively few railroads, and this defect has greatly retarded the development of the State. At present Arkansas is leading all other



LOOKING FOR A NEW HOME

Over 10,000 immigrants from various quarters come to the State annually. In one year they took up 70,000 acres of rich public lands. Is it any wonder that the Bishop is asking for money with which to erect Sunday-school and chapel buildings?

states in the important item of railroad building.

It will be asked by those who are aware of the financial condition of Arkansas, "Why, if this representation is correct, is the State financially the poorest in the Union, with a banking credit of only \$4.86 *per capita*. The explanation is found in the fact that Arkansas was originally a densely wooded country, and its almost impenetrable forests, which were of little value until recently, stopped emigration, or turned it around the State into Texas. Moreover, she was one of the thirteen Confederate States, and the war was especially disastrous to her. Owing to the then isolated condition of the State it was the El Dorado of the political adventurers of the "reconstruction" or "carpet-bag" period and the wholesale robberies committed by them produced an almost total paralysis, from which the people are only now, after thirty-five years, beginning to recover.

The bad laws and name which Arkansas inherited from the dreadful period which succeeded the Civil War have

made her until recently a by-word at the North and East, and prevented their capitalists from making the investments which have gone so far toward developing and enriching neighboring states. But Eastern capital and enterprise are now beginning to turn the unfailing forests into lumber, opening up the inexhaustible mines and causing the fertile lands to yield, in astonishing abundance, a greater variety of agricultural products than is produced in any other state. Now that the day of prosperity has dawned, everybody who knows anything about her really wonderful resources realizes that Arkansas is destined to take first rank among the Southern states. All admit that the future of this country lies with the new South.

According to the last census, the population of Arkansas is 1,311,564, of which about 400,000 is colored. The inhabitants are distributed with unusual evenness throughout the State; there are no large towns. Little Rock, the capital and chief city, has only 40,000 inhabitants, but it is growing rapidly. The

last census shows that, in respect to its increase of population and other elements of growth, it is fourth among thirty of the leading cities of the South.

But the shiftless, benighted, squalid condition of almost the entire Negro population and of some even of the ignorant whites, baffles description and causes the hearts of missionary workers to sink within them. That the natural resources of the country are exceptionally good is evident from the fact that it sustains so many "from hand-to-mouth" people. This is perhaps as good a place as any for confessing that the Episcopal Church in Arkansas has only one poorly supported mission for the Negroes, and we are doing about as much for them as any of the other bodies of Christians. In the present weak condition of the white churches they cannot be expected to support many colored missions. The Domestic and Foreign Missionary Society's Commission for Work among Colored People gives us \$400 per year for this work, \$100 for each 100,000 of our colored population! So far we have been receiving no other outside help. Is it any wonder that so little is being done by us for the uplifting of the Negro race? The bishop reports that he is sadly in need of \$5,000 for the founding of missions combined with Industrial Schools.

It must not be inferred from our reference to the shiftless character of a portion of our white population that Arkansas has an exceptionally low percentage of educated and refined people. Our white inhabitants, take them as they come, can hold their own with "the rank and file" of any other state in the Union. In almost every community there is a large proportion of men and women who, but for the fact that they are poor, could take and maintain their place in any social circle in the country. For, as Bishop Brown has said: "They have inherited a genuine culture and gentle refinement, which money cannot buy, and of which the ravages of war and the robberies of the reconstruction period could not despoil them."

The bishop and his general missionaries find that the Episcopal Church appeals strongly to this large class of people and their presence makes missionary work much easier here than in many other States. Bishop Brown affirms that with the same resources, two missions can be successfully planted and developed in Arkansas to one in the Diocese of Ohio. For several years he was general missionary in Ohio, so he ought to know.

The next article will outline the history of the Church in Arkansas.



A COTTON COMPRESS AT HELENA

On the Mississippi River, one of the great cotton markets of the United States. Each bale weighs between five and six hundred pounds and is worth at present prices about \$45.00.

Christian Missions and Social Progress^{*}

BY THE REVEREND PERCY STICKNEY GRANT

FOR anyone deeply interested in the subject of this paper I should recommend a series of lectures by the Rev. James S. Dennis, D.D., published under the title of *Christian Missions and Social Progress*. This almost encyclopædic work cannot fail to excite your interest and to satisfy your curiosity. You will find there such a thorough study of the institutions of the peoples to whom missionaries are sent, that you will no longer have any doubts about the wisdom of missionary activity or about missionary efficiency.

Since there is such a mine of carefully collected and arranged knowledge of our subject accessible to everyone, I will confine myself in this paper to matters which fell under my own observation, or about which I have some first-hand information, and to the statement of a few general ideas that came to me in the course of travel in the East, and were aroused by the religious conditions I saw there.

To place the Christian Mission upon the best plane for observation or discussion, it is desirable to treat it from an evolutionary point of view. Compare its principles and practical benefits, from a sociological standpoint, with the heathen religions. If you undertake to compare Christianity with the great Asiatic religions on a theological plane, as a scheme of salvation attested by the miraculous, you are lost. The philosophy of Buddha is quite as cogent, speaking in terms of human logic, as Christian theology. The simplicity and dignity of Mohammedan theology is difficult to meet. The final recourse of the missionary who pursues the subject of conversion with an Asiatic on theological lines is the miraculous. But when a missionary appeals to miracles to support the claims of Christianity he is delivering himself bound to his enemies. An Asiatic can tell you from his religious traditions or records, or from his own experience, countless miracles.

Swapping miracles with a brown man or a yellow man is unedifying business for a white man, and it can only lead to one of two things, viz.: *unexplained assertions or humiliating comparisons*. This is what I mean by unexplained assertions: A well-known missionary in Syria, as he once travelled out of Jerusalem, overtook a Mohammedan. The missionary and the Mohammedan were glad of each other's society, and so rode on their way side by side. Their conversation finally fell upon religion, and the missionary undertook to convince his fellow-traveller that Jesus was the Son of God. "I cannot believe what you say," said the Mohammedan. The missionary replied: "I did not say it; God said it." And in recounting the incident to me the missionary declared that the Mohammedan seemed very much impressed. The other termination of discussion, when appeal is made to the miraculous, is humiliating comparison. Mark Twain narrates a conversation between a missionary and a Hindu. The missionary told how strong Samson was, and how he carried the gates of a city to the top of a mountain. The Hindu told how strong Dundubhis was, and how he brought mountains from Ceylon to India. The Hindu was interested in Samson, and asked where the gates were now. The missionary could not tell him. The worshipper of Seva was contemptuous at such an unfounded story, and said: "Well, there are the mountains."

Shall we in America give up theology and the miraculous? I am not saying that, but I am saying that we cannot use them effectively in converting Asiatics. The creeds may be to us the door to faith. It is not generally so with Asiatics; creed must come last not first with them. An evidence of the truth of my position is found in the history of the Oxford Mission at Calcutta and of the Cambridge Mission at Delhi. These are attempts to send the

^{*} Written for the Providence Church Congress.

best English culture to convert the best Indian culture—men whose education and breadth would enable them to meet the best thought of India, whether of Mohammedan mullah, Hindu brahman, or Buddhist priest. Argument for argument, what is the result? One conversion for each two years of its existence is the history of the Oxford Mission. No conversion at all from the upper classes at the Cambridge Mission, so I was told by Mr. Westcott, a resident, son of the Bishop of Durham.

What I have said so far may seem to be a very discouraging introduction to a paper on Christian Missions and Social Progress. As a matter of fact, however, we are not to be discouraged by the weakness of bad methods. The very subject which has been set by the Congress for this address describes at once the present attitude, in intelligent communities, toward missionary endeavor, and it also suggests method.

Social progress, that is what we are now looking for as a result of missionary effort. We are not afraid of social progress as of something purely materialistic or as of this world. We see in it a gauge of spiritual advance, we see in it a means of farther advance. Higher social organization is evidence of the infiltration of the spiritual. High social organization is, too, a means by which man conscious of his social obligations advances still farther. Social progress is an effect and a cause. It is a result of the Spirit of God and it furthers the spread of that Spirit.

Standards of Comparison

Now when we ask about social progress, we are asking about something we can see, compare and form a perfectly accurate valuation of. For social progress is one side of the evolutionary process, which has been studied not only in biology, but in political institutions and social conditions. We have for such an investigation scientific standards of comparison. You may have difficulty in knowing the truth as between two philosophies founded upon *a priori* principles mutually denied, but you will have no difficulty in knowing the truth as be-

tween a Chinese practice of medicine that mixes its potions as the witches who greeted Macbeth,

“Fillet of a fenny snake,
In the cauldron boil and bake;
Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder's fork and blind-worm's sting,
Lizard's leg and howlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.”

and a practice of medicine founded on anatomy, physiology, chemistry; as between a penology which beheads and throws bodies to the dogs as in Manchuria, and a penology that uses capital punishment with reluctance and surrounds it with privacy, with physical easement and decency; as between the throwing of infant dead outside the city walls, as at Peking, or into the Ganges at Benares, and the memorial bed in hospitals to little children.

A great doctor in a New York hospital said to a friend of mine recently, If you tell me how you feel, I do not know what ails you, but if I cut you open I do know what ails you. We want to know what ails the Asiatic or the heathen in general. Well, let us see in their social conditions what ails them. We will cut into their life and see with scientific eyes. We will not take what they say. To proceed upon the old basis and say that at any rate your heathen is a sinner, and we will therefore treat him for sin, is as if a doctor treated a patient for sickness without giving it a name. What sickness? What sin? So we find the special need of our Asiatic and then we try to relieve it.

The Convincing Power of Active Love.

Besides if we are studying social progress as influenced by religion, we shall study the power of various religions to induce progress. Here, too, is a clear cut method of deciding the relative value of the great religions. *Discover their creative social power.* If I had been the Mohammedan my friend from Jerusalem confronted with his final argument, I should have stared. Had I been the

Hindu to whom the missionary could not show Samson's gates, I should have laughed. But when I see a little American woman, for the love of Christ, sitting before eager Chinese youth at St. Luke's Hospital, Shanghai, lecturing to them on medicine, or the missionary doctor going the rounds of the beds; when I see nuns, outside the walls of Peking, before daybreak among dead children to find by chance a living one, I am awed, because I am *seeing* the effective form of divine love.

A recent Japanese writer said: "Why send Christian missionaries to Asia? We Asiatics have Mohammedanism, the religion of benevolence; Buddhism, the religion of kindness; Confucianism the religion of morality, what has Christianity that is better!" We can say it has love, which creates morality, which exhibits kindness and shows benevolence. You can have none of those spiritual estates that Asiatic religions promise in their fulness, until you have that from which they proceed—love—self-sacrificing love. If they say, Show it to us, you then are on your own ground; for as the Orient is rich in metaphysics and miracles, so is the Occident rich in the practical activities flowing from a divine love. An Asiatic cannot stare or laugh when his wife is healed by the missionary doctor. The other practical benefits of Christianity are equally indisputable, for these can be seen. As an Occidental, as a Christian, as a modern, then, the missionary's appeal and justification to-day is visible social progress.

The Triple Test of Social Progress

There are certain tests by which one can readily estimate social progress.

1. The richness and purity of family life.
2. The intellectual and industrial freedom of the individual.
3. Man's sense of brotherhood.

Pretty much every form of social progress can be classified under one of these three heads.

The family life of Asia is its weakness, from a social point of view. Anglo-Saxons are so careful about what they discuss publicly, that the special condi-

tion of Asiatic life which thwarts Christian effort and yet needs Christian help is the thing we hear nothing about. The most eminent Englishman in Japan last winter told me that it was in the homes that Christianity suffered defeat. He said, a young Japanese comes back from Europe or America very much impressed with Christianity and wishing to lead a life consistent with its teachings. He marries a Japanese wife and all goes well for a time. Presently, however, he tires of her and after a good deal of hesitation and moral misgivings succumbs to the customs of his country, which permit him to take another woman informally into his home to live on terms of equality with his wife, and another and another. Presently our young Japanese with Christian professions and Christian leanings finds more congenial expression of his attitude at the familiar and indulgent shrines of his fathers. The same is true in China. The marriage ceremony in Japan is not made much of, in fact registration is almost its only marked legal or public form. The Christian ideal of family life appeals strongly to the higher moments of the Japanese thoughtfulness on these subjects, and the English phrase "Christian home" has been adopted into the Japanese language.

What is called the "social evil," assumes most piteous forms in Japan and China. In Japan it is attended by a virtual slavery into which parents sell their daughters. The girl is not free until she pays back out of her small share of her earnings the sum her parents have received. Such final settlement is made almost impossible by the variety of charges and expenses imposed upon her by those who arrange her life. Last winter there was a bitter controversy going on in the native press over one horrible phase of the situation. The courts were being appealed to, to decide whether a girl could run away from such a bondage and be protected in her liberty. The law seemed to be on the side of the owner. This fugitive slave law was exciting the indignation of the missionaries.

The Chinese blind girls, the most pathetic unfortunates the streets of any city

n the world can display, as they march in groups of six, eight or ten, in single file, are distributed each night at houses where they are desired. A Chinese alphabet for the blind was invented by a Christian teacher and now the missionaries rescue and instruct as many of these afflicted ones as possible.

In India, it is admitted that the secret plague spot is the Zenana. The Hindus did not originally seclude their women. But the behavior of their Mohammedan conquerors, who secluded their women, taught Hindus the necessity of the practice. The result of the seclusion of women in a teeming population of 300,000,000 can be imagined—ignorance and artificial manners, and a domination of the younger women by the older that is the despair of those who are the wives and mothers of the present generation. Under conditions of such close contact between the old and the young, with the consequent authority of the old, knowledge, customs, occupations of modern Europe are discouraged. The young women, whatever their ambition, are likely to grow up with the superstitions the elder women tenaciously hold to. Even if a girl goes to an English school, upon her return home, especially after her marriage, the Zenana influences, like the wigwam influences upon the Hampton student, often cause a relapse into mental torpor and into fanatical regard for the animistic side of her religion.

The Christian teachings in regard to women and the position of women in Christian communities are so far above that of the women of Asia that Christianity to them is indeed a revelation from heaven.

If, then, we apply the first test of social progress and ask how far Christianity contributes to the richness and security of family life, we find the infinite superiority of the Christian conception of the family and the Christian use. At the mission stations it is arranged as often as possible to have the graduates of the mission schools marry each other, in order that the young men may have the help of a Christian wife and the young women of a Christian husband. These Christian families, which are object les-

sons in the spiritual superiorities we have declared Christianity contained, most happily exemplify, as a rule, Christ's gift to the home.

The Freedom of the Individual

Let us now ask briefly what the individual gains, in intellectual and industrial freedom and in brotherhood by Christianity. I answer that he gains pretty much everything in India and a great deal in China and Japan.

European schools in Asia have done a great work from the much discussed Doshisha, in Tokyo, founded by American Congregationalists, to the great Anglo-Chinese school in Singapore, founded by American Methodists. In India, at Cawnpore, under another son of Bishop Westcott, and at other places, industrial education is being added to the ordinary routine.

One result of the education by mission schools is that the English language can almost be called the second language of Asia. If it were not for Cook's agents in Europe, it would be easier for an Englishman with no language but his own to travel over the ordinary routes in Asia, than to take the Grand Tour in Europe. Besides giving a common language to Asia, the schools have provided clerks, interpreters, etc., for the European mercantile life of the East. A European education has another advantage for an Asiatic. The religion of the masses in Asia is spirit worship and nothing will destroy superstitions believed in by hundreds of millions of people except natural science. Every mission station ought therefore to have a band of "sappers and miners," a corps of teachers of chemistry, physics, astronomy, geology, biology, etc., whose missionary business it would be to clear the road for the Gospel by destroying the rudimentary religion still existing and influential in every Asiatic community.

The Asiatic, in spite of Buddha and Confucius, will have no intellectual freedom until he has more of what the missionaries have given him. Nowhere have the older superstitions of primitive worship clung around Christianity as the old spirit worship of Asia has entwined

itself fatally around the religions of Asia. Christianity has its superstitions, but compared to the superstitions in Mohammedanism, Buddhism, Hinduism and Confucianism, our superstitions are as Central Park to an Indian jungle.

Christianity in the Orient is contributing to industrial freedom by introducing European methods of manufacture. No American workingman can appreciate the poverty of the East where, as in India and China, eight cents a day is the pay of a stone mason or of a coal miner. You have heard it said that trade follows the flag. On the contrary, trade follows the missionary and the flag follows trade. A missionary goes into the Himalaya Mountains and soon is not satisfied to see the women drudging at their poor sewing, accomplishing so little with such great pains, and he sends for a Singer sewing machine. The missionary to China does not like to see children die for want of proper nourishment, and he sends for Nestle's Food. The missionary to Burmah has compassion for his poor

people subject to rheumatism and to the bites of venomous reptiles and insects, and he sends to Rhode Island for a famous pain killer. So trade begins.

The Test of Brotherhood

Lastly, by the tests of brotherhood, Christianity has more to contribute to the East than have its present religions. The inhumanity of Oriental punishment, the social divisions produced by the system of castes, the small regard for human suffering, evince conditions of life repugnant to the teachings of Christianity and abhorrent to the practice of Christianity in Europe and America to-day. The Christian religion has always had special success in its appeal to the poor and outcast. While the pundits of India cannot be argued into believing the Apostles' Creed, the leather workers and the lower castes are coming to a gracious self-respect through the Christian ministry of love which they receive at the hands of the missionaries.

The Second Annual Council of the Church in Brazil

TWO interesting events were connected with the second annual council of the Church in Brazil, which met in Porto Alegre during the week beginning October 20th, 1900. On the 19th the Church of Contracto, a country parish a few miles from the city, was consecrated. With the exception of \$1,000, the money for the building was raised entirely by the parishioners, who have given not only money and material, but in many cases manual labor. On the 27th the corner-stone of the new Trinity Church, Porto Alegre, was laid by Bishop Kinsolving. The church stands on a desirable lot in the principal street near the centre of the town. In addition to the Brazilian and English congregations

of the city a great crowd of leading citizens, including the Mayor and other civil authorities, the foreign consuls, military officials, leading business men and representatives of the press, gathered to witness the ceremony. The colonel of the garrison kindly sent a military band, while the Governor of the State wrote a letter of thanks for the invitation sent him. Bishop Kinsolving was presented by the workmen with a silver trowel, with which he laid the first mortar. The Rev. William Cabell Brown, D.D., made the address, explaining the Church's faith and teaching. It is a fact worth noting that the daily papers asked for the manuscript of the address and published large portions of it.

The Literature of Missions

The World as the Subject of Evangelization

BY PARKER S. WILLIAMS

IN his recent book, *The Evangelization of the World in this Generation*,*

Mr. John R. Mott presents a suggestive treatment of the subject of foreign missions. After showing wherein the duty of evangelization imposed upon Christians consists, the difficulties which lie in the way and the manner in which they should be met are fairly discussed. Mr. Mott recalls the zeal of the first generation of Christians, whose great work in the midst of practically every difficulty which confronts the Church to-day, must ever serve as an inspiring example. We are then reminded of some modern missionary achievements, notably the splendid work in Manchuria and Uganda, where a few years of consistent effort have proved so rich in results. The opportunities, facilities and resources of the Church at the present time are pointed out, and we are given the benefit of the views of many of the leaders of to-day. The closing chapters treat of the factors essential to the evangelization of the world in this generation, in the foreign field and at home, and to the consideration of the full meaning, intent and purpose of the phrase chosen as his title.

This phrase, which, urged by leaders in past generations, was taken by the "Student Volunteer Movement" as its watchword, upon the organization of that body in 1886, is worthy of careful consideration. It means to give all men an adequate opportunity to know Christ as their Saviour, and to become His disciples. It does not mean to convert the world in this generation, but to bring the Gospel to bear on unsaved men. It emphasizes the importance of all forms of missionary work, educational, literary or medical, so far as they prepare the way for the Gospel message, promote its

acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficacy of those who preach Christ. "Because of the infinite need of men without Christ," says the author, "because of the possibilities of men of every race and condition who take Christ as the Lord of their lives; because of the command of our Lord, which has acquired added force as a result of nineteen centuries of discovery, of experience in the Christian Church; because of the shameful neglect of the past; because of the impending crisis and the urgency of the situation in all parts of the non-Christian world; because of the opportunity for a greatly accelerated movement in the present; because of the danger of neglecting to enter upon a great onward movement; because of the constraining memories of the Cross of Christ and the love wherewith He loved us, it is the solemn duty of Christians of this generation to do their utmost to evangelize the world."

The difficulties which are to be contended against, within and without the Church, are only too well known. But the resources of the Church to-day are unlimited. Practically the whole world lies open to it, and it has the aid of the modern facilities of transportation and communication, the aid to be derived from the geographical societies, and the knowledge so easily obtainable of all races, together with the assistance and support of Christian governments. The first need in the field at this time is for more missionaries. Mr. Mott believes that the present force should be increased from 15,000 to 50,000, and this would only give one missionary to 20,000 of the heathen population. Such an additional number, he tells us, represents less than one-fourth as many men as constitute the

* F. H. Revell Co., New York, 4 3/4 x 7 1/4 inches; 245 pp. \$1.50.

Protestant clergy and ministry of North America and the British Isles. Dr. Northrop, in an address in 1891, appealing for an enlargement of the missionary force to one missionary for every 50,000 of the non-Christian population of the world, said: "We challenge any man to adduce reasons which will approach a justification of the practice of the Christian Churches in distributing their forces over this common missionary ground—the whole world—in such an extraordinarily uneven way, putting one minister in charge of 300 people, many of whom are Christians, and another of no greater ability in charge of 300,000, of whom all, or nearly all, are pagans."

Turning to the essential factors in the home field, Mr. Mott contends that it is indispensable to the world's evangelization that our churches become filled with the missionary spirit. Those at home must co-operate with those sent out. Far too many Christians look upon missions as something quite outside the ordinary Christian life. They must be taught that an intelligent and active missionary spirit is inseparable from a Christian life. Money is needed, prayers are needed. There must be more heroic giving, more real self-denial.

A special responsibility rests upon the home clergy, who hold, as it were, the key position. That they may not lack the missionary spirit, the subject of missions should receive larger attention at the theological seminaries. Chairs of missions should be established, filled by duly qualified men. Students should be required to make an exhaustive study of the moral and religious condition of the unevangelized world, of the ground and history of missions, of the lives of great missionaries, and of the methods of enlisting the fullest co-operation of the Church in the work. No student should be counted worthy to assume the duties of the ministry who has not acquired a world-wide horizon, who has not caught the real missionary spirit, so that he comes to regard the home Church, not only as a field to be cultivated, but also as a force to be wielded on behalf of the world's evangelization.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published:

- | | |
|-------------------------|--|
| Alaska: | The Rev. Jules L. Prevost, 281 Fourth Avenue, New York. |
| Asheville: | The Rev. Thomas C. Wetmore, 281 Fourth Avenue, New York. |
| Brazil: | The Rev. William Cabell Brown, D.D., 281 Fourth Avenue, New York. |
| China: | The Rev. D. T. Huntington, 2 Atwood Street, Hartford, Conn.
Miss Lillis Crummer, care Dr. B. F. Crummer, Omaha, Neb. |
| Cuba: | The Rev. W. H. McGee, 281 Fourth Avenue, New York. |
| Japan: | The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.
The Rev. I. H. Correll, D.D., 281 Fourth Avenue, New York.
Miss Irene P. Mann, Staunton, Va. |
| Spokane: | The Right Rev. L. H. Wells, D.D., 281 Fourth Avenue, New York. |
| Work among the Negroes: | The Rev. A. B. Hunter, 281 Fourth Avenue, New York.
The Rev. P. P. Alston, 132 West 32d Street, New York.
The Rev. Scott Wood, 132 West 32d Street, New York.
The Rev. E. N. Joyner, 2201 St. James Place, Philadelphia, after March 6th. |

The Meeting of the Board of Managers

January 8th, 1901

THE following elected members were present: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, Kentucky, New Hampshire, New Jersey, Newark, Nebraska, Tennessee, Washington, and Connecticut; the Rev. Drs. Eccleston, Smith, Greer, Anstice, Christian, Alsop, Perry, the Rev. Mr. Stires and the Rev. Dr. McKim; and Messrs. Low, Ryerson, Mansfield, Capt. Mahan, and Mr. Gardner. The Bishops of Pittsburgh, Salt Lake, Spokane and Vermont, *ex-officio* members, were also present. The Rev. Mr. Stires and the Rev. Dr. McKim, newly elected members, were presented to the Board by the chairman.

The Treasurer's report showed an actual gain in contributions over the same term last year of a little less than \$3,000. The total receipts, other than legacies, since September 1st, have been \$66,266.-53, of which the following analysis was submitted:

From parish offerings . . .	\$18,367 51
Individuals	14,900 43
Sunday-schools	2,606 97
Woman's Auxiliary	3,021 01
Individual contributions through Woman's Aux- iliary	4,418 79
Junior Auxiliary	229 84
Miscellaneous sources . . .	22,721 98

The bequests of \$3,500, received from the estate of Mrs. Henrietta Ballou, were left at the discretion of the Board, but the wish was expressed in the will that they might be invested, if practicable, and the Board determined that they should be invested.

The Presiding Bishop informed the Board that last summer the Bishop of Albany had accepted his appointment to visit the churches in Mexico, and Mr. Forrester asked that Bishop Doane might be requested by the Board to act as its representative also, "empowering him

to look into everything with which the Board has to do in Mexico, including the examination of his accounts." This was done. The Bishop goes in February.

Seven of the Bishops having Domestic missionary work under their jurisdiction communicated with the Board, and in each instance the requests made were granted. These included an additional appropriation of \$1,000 for the present fiscal year to the Bishop of Boisé for his important work, which is developing under his care in that new country, and an additional appropriation to the Bishop of Sacramento of \$500 for work among the Indians in the great Hoopa Valley, where a chapel and parsonage, partly furnished, were placed at his disposal, and where, upon a recent visitation of the whole region, he baptized, confirmed and married many of the Indians; the Government superintendent having written to him on his own behalf and the people's, expressing the general desire for a clergyman of this Church, which they believe can reach the natives as no other Christian body can. The sum of \$500 was appropriated from the income of the Anna Mary Minturn Fund to aid the Bishop of Spokane in the erection of a church at Sunnyside, Washington, for which post a clergyman had been appointed and where Christians of all names are attending our services and aiding in building the church edifice. Bishop Wells also asked the Board to endorse his effort to secure "Specials" for the deficit in the current expenses of the work in his district for this fiscal year, and by resolution such endorsement was given.

Under the Woman's Auxiliary United Offering of 1898 appropriation was continued for the training in the Philadelphia Deaconess House of Miss Ela Arce and Miss Dolores Franco for work in some Spanish-speaking country: under the request of the Bishop of Asheville,

Mrs. Josie Tyson and Miss Ada L. Sargent were appointed to conduct day-schools and teach in Sunday-schools in the parish at Morganton: under the request of the Missionary Bishop of New Mexico and Arizona, Miss Bertha V. Azpell was appointed for work among the Navajo Indians at Fort Defiance; and, under the request of the Bishop of Tennessee, Mrs. N. E. Wildman was appointed to work in St. Mary's Industrial School, Nashville.

Passing to the Foreign Missions, letters were submitted from the Bishops of Cape Palmas, Tokyo and Shanghai. Bishop Graves informed the Board that the Hupeh stations had been reopened, and that the Rev. James L. Smiley, having gone home from Manila under physician's order, Chaplain Walkley was temporarily in charge of the services. The Bishop asked for the appointment of a suitable man for work in the Philippines without delay, and by resolution the Secretaries were authorized to publish a call in the Church papers for a well qualified clergyman to continue the work in the Philippines which the Board has undertaken. He also called for the sending to China of the new missionaries who had been waiting.

Upon representations from Bishop McKim of the necessities of the case, the Board directed that at least the substance of his letter with reference to a residence for Bishop Schereschewsky be published to the Church in the hope that it would call forth contributions in the amount required, \$5,000, to secure the property and erect a suitable house.

At the last meeting of the General Convention an amendment was proposed to the Missionary Canon providing for the holding of not more than four missionary Councils in each year in different parts of the country instead of the one at present. This amendment was referred to the Board of Managers for consideration and report. Immediately thereafter the Board appointed a special committee to give the whole subject deliberate consideration. To this committee was also referred action taken at the Missionary Council in Louisville. The special committee reported at this meet-

ing of the Board that in their judgment neither of the proposed amendments was desirable. These suggestions were agreed to by the Board and it was

"Resolved: That the Board do further report to the General Convention that in its judgment the meagre attendance of elected members at recent Missionary Councils warrants the conclusion that more general interest should be aroused in the Council, and also more care exercised in the election of members who can and will attend, and that better reports be made and published of the addresses delivered at said Councils."

It was stated that the Bishop of West Virginia, under his appointment from the Presiding Bishop, had proceeded to Porto Rico, and was expecting to remain there six weeks or two months. Since the meeting his arrival at San Juan has been announced by cable.

Mr. W. W. Frazier, of Philadelphia, was elected a member of the Board of Managers in the room of the Hon. John A. King, deceased, and the Bishop-coadjutor of Rhode Island, as chairman of the Standing Committee on Foreign-Speaking Populations, to fill the vacancy caused by the resignation of the Bishop of Connecticut, whose duties in his diocese prevented his giving especial attention to the important matters in connection with the increased responsibilities of the Church in the new territory.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and certified the same to be correct.

THE missionary to the Dakota Indians at Fort Totten, N. D., writes that his people are in a state of great distress, owing to the failure of crops last autumn. There are in the community about 140 adherents and fifty-six communicants. Food and clothing for both men and women are sorely needed, and will be needed until April, when the return of the wild fowl will enable the people to provide for themselves. Any one desiring further information may address the Corresponding Secretary.

Announcements

Concerning the Missionaries

Africa

THE REV. NATHAN MATTHEWS, who sailed from New York on October 20th for Liverpool, and thence November 7th, arrived safely at Cape Mount November 30th. He was heartily welcomed by the ladies at the station.

China

THE REV. J. LAMBERT REES, who with his family left Shanghai February 3d, 1900, on leave of absence in England and who, at the desire of Bishop Graves, came to the United States last autumn to present the cause of the China Mission, sailed from New York for London by the steamer *Mesaba* on February 2d, to join his family, expecting to sail for Shanghai from Genoa by the steamer *Prinzess Irene* on March 19th.

DR. WM. HAMILTON JEFFERYS and family left Philadelphia January 25th and Miss Anne Elizabeth Byerly left New York the same day. They were joined by Miss Charlotte M. Mason, of Detroit, at Chicago, and were intending to sail by the steamer *China* from San Francisco to Shanghai on February 1st. These missionaries were ready to leave about September 1st, but their departure was delayed by the disturbed condition of China. A few weeks ago Bishop Graves called for them to come.

Tokyo

MRS. H. G. LIMRIC and family, who sailed from Shanghai on November 20th by the steamer *China*, reached Yokohama December 11th.

THE REV. HENRY S. JEFFERYS was sailing from Yokohama for San Francisco by the steamer *China* on January 8th.

THE REV. W. FRANK MADELEY, who has been absent from Japan since June 30th on a short vacation, returned to duty December 23d, and for the time

being will take charge of the Rev. Mr. Jeffery's work at Sendai.

At the Convocation of the Missionary District of Tokyo, held on December 27th, the Rev. Charles H. Evans and Prof. James McD. Gardiner were elected delegates to the General Convention.

Kyoto

BISHOP PARTRIDGE had intended remaining in this country throughout the winter, but matters in his jurisdiction demanded his presence. Accompanied by his daughter, Miss Helen L. Partridge, he left New York January 7th and sailed from San Francisco by the steamer *Gaelic* on the 16th for Yokohama.

Porto Rico

BISHOP PETERKIN, under appointment by the Presiding Bishop, sailed from New York by the steamer *San Juan* on January 5th, arriving out on the 10th.

At the stated meeting of the Board of Managers, held on January 8th, the Rev. James H. Van Buren, rector of St. Stephen's Church, Lynn, Mass., was appointed, subject to the desire of the Bishop of West Virginia, in charge, as missionary to Porto Rico. Mr. Van Buren.

The Philippines

THE REV. JAMES L. SMILEY, the Board's missionary at Manila, under physician's certificate of disability and consequent leave of absence from the Bishop of Shanghai, in charge, sailed from Manila on the United States Transport *Grant* on December 1st, reaching San Francisco on the 31st. He arrived at his home in Baltimore on January 10th. He is restored to health by his voyage and has already made engagements to interest the Church in the work in the Philippines. He may be addressed at the Church Missions House,

The Sanctuary of Missions

Lent: A Call to the Soldiers of the Cross

“**A**RISE! for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you,
Each man has a part to play;
The past and the future are nothing,
In the face of the stern *to-day*.

“Arise from your dreams of the future,
Of gaining a hard fought field;
Of storming the airy fortress;
Of bidding the giant yield;
Your future has deeds of glory,
Of honour (God grant it may);
But your arm will never be stronger
Or needed as now—*to-day*.

“Arise! if the past detain you,
Her sunshine and storm forget,
No claims so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away.
Look back for the lesson only
Of a nobler strife *to-day*.

“Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle.
Rise, rise, for the foe is near!
Stay not to brighten your weapons
Or the hour will strike at last;
And from dreams of a coming battle
You will waken to find it past.”

Thanksgivings

For the return of the missionaries to Wuchang and other stations in the District of Shanghai, and for the steadfastness of the native Christians. Page 77.

For the many physical blessings and for the increase of human happiness resulting from missionary endeavor. Page 92.

For the offer and appointment of a qualified missionary to Porto Rico. Page 68.

Intercessions

For our Church and Nation that they may do the work to which God may call them in the new century.

For the missionaries in China that they may be able to take full advantage of the reopening of the churches, schools and hospitals, and that the Church at home may give them full co-operation, both in workers and in money. Page 74.

For Japan, that the Empire may be won to the faith to which it now seems indifferent. Page 80.

For the missionaries at Cape Mount and other stations in Liberia, that they may have strength and courage to maintain their difficult work. Page 83.

For the women missionaries in the isolated places of our own land. Pages 105 and 108.

Collect for Guidance and Strength

O LORD, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen*.

Collect for Church and Nation

ALMIGHTY God, who hast in all ages showed forth Thy power and mercy in the preservation of Thy Church and in the protection of all who put their sure trust in Thee; Grant that the people of this land, which Thou hast so blessed, may show forth their thanks and praise for Thy mercies, by loving obedience to Thy laws and holy zeal for the extension of Thy Kingdom; through Jesus Christ our Lord. *Amen*.

THE WOMAN'S AUXILIARY

To the Board of Missions

The January Conference of General and Diocesan Officers

THE subject assigned for discussion at the January Conference—"The Use of Missionary Literature in the Woman's Auxiliary"—was hardly discussed, as it might well have been upon that occasion, following Miss Beach's admirable paper, for which the officers felt themselves greatly indebted. The remarks from the different branches bore almost entirely upon the opportunities for using such literature; the formation of study classes and gatherings for the special purpose of missionary information, and how to increase the numbers at such gatherings, rather than directly upon such a use of missionary literature as would make these classes of growing benefit to their members.

Mrs. Watson, president of the New York branch, presided over the conference, at which thirty-five representatives from fifteen dioceses were present, viz., from Central New York, one; Connecticut, three; Duluth, one; Long Island, four; Michigan, two; Missouri, one; Nebraska, one; Newark, six (two juniors); New York, ten (one junior); North Carolina, one; North Dakota, one; Pennsylvania two (one junior); South Carolina, one; Virginia, one.

At the calling of the roll Miss Ferguson, Secretary of the Connecticut Branch, spoke with much feeling of the loss which that Branch, and the whole Auxiliary, have sustained in the death, on January 8th, of Miss Caroline L.

Thomas, for many years Diocesan Treasurer for the Auxiliary in Connecticut.

Besides their invited guest, Miss Beach, the conference welcomed Dr. Gates, of Shanghai, who spoke of the hospital work under her care, and the practical result to be looked for, following upon all missionary information—whether given through the printed page or the spoken word—the result of interest manifesting itself in gifts.

The Secretary was asked to invite Deaconess Sanford, House Mother of the Church Training School and Deaconess House, Philadelphia, to attend the February Conference, and to present the next five-minute paper upon the opportunities offered in deaconess houses for the training of missionaries for the mission field. The officers were also asked to bring to the conference in February such thoughts as they can give upon the scope afforded by the diocesan branches for seeking out the right women for this training.

The Honorary Secretary reported attendance upon the Fourth Conference of Women's Boards of Foreign Missions, and the reading of a paper upon "The Value of Missionary Exhibits." She also distributed copies of the six lessons on "Christian Missions in the Nineteenth Century," in a single leaflet, prepared by the Committee on United Study of Missions, and reported her work on that committee. Copies of this leaflet can be obtained from the Secretary of the Auxiliary, at two cents each.

The February Conference

THE Officers' Conference for February will be held on Thursday, the 21st, at 11:30 A.M., in the Woman's Auxiliary Room of the Church Missions House.

The United Offering of 1898

IN 1898, the Woman's Auxiliary entrusted to the care of the Board of Missions \$82,741.76, to be used, principal and interest, in the training of women as missionaries, and the support of such women in the mission field.

Up to the beginning of the present fiscal year—September 1st, 1900—appropriations have been made to nine women in training in the Church Deaconess and Training-School in Philadelphia, and five in the Church Deaconess Home, St. Paul, and to forty-four women engaged in work at home and abroad. These appropriations, up to that date, have taken \$22,794.29 of the Offering, leaving at that time, with interest accrued, \$62,568.79 subject to appropriation.

We are sure that the members of the Auxiliary who gave their money to make up this Offering will take pleasure in hearing occasionally from those who, to this gift of money, have linked that far more precious gift of life, and who are serving to-day in varying works of love and mercy in the mission field. From time to time, we plan to print in THE SPIRIT OF MISSIONS articles from the "United Offering missionaries," descriptive of their work. We hope that, as they are read by the members of the Auxiliary, our hearts may go out to the workers and their work in loving sympathy and earnest prayer.

The United Offering of 1904

The contemplation of these missionaries and the work in which they are engaged will naturally lead us to a farther consideration: At the present rate at which the United Offering is being used (and each year should see a larger part of it employed), by our Triennial of 1904, how much of this Offering of 1898 will remain? And if exhausted by that time, what an injustice we shall have done the Board of Missions, our Bishops and the missions in their care, to have been the means of largely increasing their force of workers, and then to leave to them the burden of their support.

In the Missionary Council of October last this care of woman's missionary work was recommended to the Woman's Auxiliary, and what more suitable object could we select, after making our Offering entirely of specials, in 1901, than this work under the Board, throughout the mission field?

At a later date we will give an estimate of the amount needed during the year for the support of all woman's work now undertaken by the Board of Missions, and would suggest that the diocesan branches of the Auxiliary consider whether past experience cannot warrant our assuming this, with a sufficient addition to meet hoped-for development, thus making the entire appropriation for the work of women missionaries the object of our United Offering of 1904.

The United Offering of 1901

From the more distant future of 1904, let us turn for a moment to that which every month brings nearer, the October of 1901, which is to see the offering of our next united gift. The resolution which states its purpose bears no reference to distinctively woman's work: it is to be a special placed in the hands of our Missionary Bishops and of the Colored Commission, to be used as their judgment shall deem best. And yet, how can we doubt that there

will be a connection between woman's work and this offering also?

When it shall be made, if large enough (and *that* remains with us), will mission hospitals have to wait for

ambulances, or mission nurses for the shelter of an infirmary home, or mission teachers for the fulfilling of other needs of which future letters from our United Offering missionaries shall tell?



Notes from United Offering Missionaries

I. All Saints' Hospital, South McAlester, Indian Territory

BY REBECCA A. MYERS, SUPERINTENDENT

THE hospital has had a hard struggle in the few years of its life.

Situated in a small town, almost in the country, with so few conveniences, no trained nurses for a long time, and with no endowment fund, it has been very difficult for Bishop Brooke to keep it going, but he has done so successfully. It will take a more ready pen than mine to tell the excellent work this small hospital is doing. If I could, I would take a trip to New York just to tell of it!

I came one year ago last November, taking charge when the hospital was opened after the small-pox epidemic, I

began with only two nurses, one trained and one a probationer, but soon found that I must have more nurses, but it was no easy task to get them. We had so little to offer a probationer, just hard work, and what training that experience and my help would give, with no diploma in view; and trained nurses do not wish to leave the cities to come to a small place like this. A great part of the summer at our busiest time I had only one nurse, and he a young physician who was with me for the experience he got. But with patience and trying very hard we have now two trained nurses, a surgical and a head fever

nurse, and three probationers. The hospital is a nice one in some ways, but it is not well-equipped. It has, for instance, no furnace, and no hot or cold water in the house. But the nurses are hard and willing workers, and make the best of what they have.

Our patients being almost all railroad employees and miners, the work is largely surgical. Our worst patients are burned miners; last month we had eight brought to us, roasted alive from gas explosions. We have a good operating-room, and have just had it refitted at quite an expense. We have also had to have a wing added to the house, but were able to furnish only a ward for burns, and three private rooms; for the rest we have to wait until we are able to furnish them. Our charity work is very heavy, never less than five or six patients, and last month there were as many as thirteen. We get them from the highways and byways. We have no ambulance, just a big white horse and light wagon, but they are well known, for they are always on some errand of mercy. I get my poor out of tents, dug-

outs, wagons and huts around the mining camps. The little children who are brought to us are most pitiful, cold, starved and sick. I go often myself to get them. Last winter I went one night out about three miles in the country after a child, found a little girl eight years old in a tent with seven others, all sick, the child on a wet straw mattress, by the side of her dead father, who had been dead since early morning. Out of that family of seven, five died, the father, mother and three children. They were poor emigrants. This is but one of thousands of such cases.

We are about a mile from our little church, but Mr. De Wolf, the pastor, and hospital chaplain, comes out four times every week, gives us a short service, and visits among the sick. I try to make each one of my nurses a missionary, and few of the patients who come into the house do not go away quieter and better men. Most of them have never known a real home, or what it is to come in contact with gentlewomen; yet it is wonderful to see how the rough corners are smoothed down. The house is

small enough not to need the iron rules necessary to run large city hospitals, so we do our best to make a home for the poor fellows. There is a nice sitting-room, with an organ, books and pictures, which we make them understand is their own. The nurses play and sing to them, and often read aloud in the evening for a while, so that they always have a pleasant half-hour to look forward to.

A Word from the Bishop

To enforce the letter from Miss Myers we would add a word received during the last month from her Bishop. Writing of the hospital,



A BAD CASE



OFF DUTY

Bishop Brooke says: "If it had about \$500 between now and March 1st, it would greatly aid and ease it."

A Patient's Plea

The sister of our missionary at Lehigh, who spent six weeks of the autumn as a fever patient in the hospital, in gratitude for the good care received there also makes a special plea in its behalf.

"In speaking of the needs of All Saints' Hospital, South McAlester, it seems to me it is best to begin with the greatest, the most pressing and the most visible. This is, without doubt, an ambulance. Hospital and ambulance, the two seem to belong to each other, neither complete alone, and at this hospital it is an imperative need, because the building is very far from the railroad station, and the road, like all Territory roads, is very rough and uneven. A very large per cent. of the patients come on the train, and on stretchers, and, tired out with the journey and often in dreadful suffering, they have to be put either into a buggy or on the floor of a wagon for the long ride up the hill. I speak of this from personal ex-

perience, for I shall never forget the slow jolting of the buggy during what seemed to me to be an unending ride; and yet I was only ill, and many of those who have that same journey are injured or burnt. Money, then, to start a fund for the ambulance is the greatest need the hospital has. Then the large new wing of the building, containing, as it will, accommodations for twenty-five patients, must be furnished; so the second need is money. And when we have, by the help of generous friends, furnished the new wing, it brings only another need—more nurses—nurses who are not afraid of hard work, who can put up with some inconveniences, and who, above all things, are brave and unselfish, and who are inspired with a love for Christ's Church and its work. For the hospital is doing a great work for the Church in this Territory, and would do far greater work, had it the facilities.

"I feel that I can never repay the nurses and the hospital all that I owe them. Taken ill when very far away from home, I went to All Saints', and during the six weeks that I was there I was treated with as much kindness and

care as could possibly have been given me at home, and with the untiring attention that can be had only in a hospital where the superintendent, doctors and nurses are really interested in the welfare of their patients. Placed in a position that makes it impossible for me

materially to help this work, I feel that the best I can do is to try to interest those who can help, and who, I am sure, will give when they know the need. 'I was sick, and ye visited me,' said our Lord; and the reward promised then is the same to-day."

II. At Home Among the Uinta Utes

BY LUCY NELSON CARTER, WHITE ROCKS, UTAH



AN INDIAN FRIEND

THESE Indians, the Uinta Utes, are so stolidly indifferent, so incredulous, hardened, and suspicious of white people; and no wonder, for many of the white people with whom they have come in contact have had but one purpose—to make what they could out of them. Cheating an Indian is perfectly legitimate, and something to brag about. When I go to see them they want to know what I have come for; sometimes, when I think there is a chance of its being understood, I try to explain; occasionally they look grave,

but generally they laugh sarcastically. The trader here is an honest man whom the Indians trust; his wife is kind to them, and they like her.

A Makeshift

I have had six months' training in a hospital, and have \$165 toward the infirmary we hope to build. There I will live. My present quarters are in the old school building, abandoned several years ago except for rubbish, stores, etc. I live in what used to be the school-room. It is thirty-seven by twelve feet, and has double doors like a church and wooden shutters like a barn. I have a small wood stove in one end, and have adopted the Indians' custom of wearing a blanket when it is very cold, as it is now. It reminds me of the descriptions of the baronial halls of the old Anglo-Saxons, especially to-night, with a dog lying on each side of me. It is rather comforting to have something alive belonging to you! There is a light wooden partition separating my bedroom from the main hall; I do not allow dogs or Indians in there. My rooms look beautiful to me, with the corners curtained off, the broken places in the walls covered with pictures, and the Christmas decorations of little pieces of holly and cedar from home. My plants were a great pleasure until the cold came; now they are frozen stiff, poor things! This is home, and there is no place like it, even if you have only a dog to share it with!

The Day's Work

Every morning, after straightening up my house, I go out to visit the Indians in the camps, especially where

there are sick children. I can take them food, or an article of clothing, a picture or something to divert their minds; quite often the parents give me the material to make dresses for them. I receive callers in the afternoon, entertaining them with pictures, and trying to make them feel that I care for them. Some of them look so surprised when I get up and offer them a chair. On several occasions I have attempted to interest them in sewing, by giving them the pieces to make a patchwork quilt, and showing them mine. The first girl, after I had given her the material and helped her to make it, insisted upon my

a service at the Government School on Sunday morning, and to teach a class in his Sunday-school in the evening. The white children of the Agency come to my rooms for Sunday-school in the afternoon. There are eleven of them, only one girl; some of them are very bright and interesting.

Sickness in School and Camp

About two weeks before Christmas measles broke out in school; one little girl was just recovering from tonsilitis; pneumonia with the measles proved fatal. The Indians became very much excited at her death, forced their way



FOUR OF THE ELEVEN

buying it; another, when I thought she was much interested, and doing so nicely, brought the unfinished quilt back, and left it without any explanation.

The lady with whom I take my meals has been very kind in a great many ways. Her boy comes to me in the evening for three hours, and in return, when I want a ride to some distant camp, he brings up his horse and saddles it for me. I could not afford to keep a horse this winter, and although I missed it at first, am thankful not to have it to take care of during this cold weather; bringing in water and wood is enough of that kind of work. On Saturday morning I stay in to wash and clean. The superintendent allows me to hold

into the school, and took the children up out of their beds, and carried them home. Several of them had pneumonia. I had been helping to nurse the children, and had become more attached to them than ever before. The cruelty and utter unreasonableness of such a proceeding were hard to witness quietly. A troop of soldiers came up to prevent the Indians from burning the buildings. Many of the children have died, and more will either die or be injured for life. Their parents will not see that they are responsible for this trouble; they lay it all to the school.

Christmas Day was spent in visiting the sick. I found a miserable little tent, got off my horse, and crawled in. The

smoke nearly suffocated me. As soon as I could see I was shocked to find our best school-girl lying on the ground, with scarcely anything under or over her. Her head was resting on the sage brush; she could hardly speak, and her respiration was poor. I asked her if she would not like to come to my house, and let me take care of her. She said "No." Then I asked if she would like to have the doctor. She said the doctor had seen her when she was at school. I had a box of crackers in my hand; she seemed so ill, and I was so distressed, that it did not occur to me to offer them to her until she pointed to them; she took one, and began to eat it eagerly. That was one of many pitiful cases. Their friends had taken them out of a warm bed, where they had nourishment and proper attention, to what was little better than being out of doors, where the "medicine man" would howl around them through the night, and when they needed food they could not get it. But there seems to be no power that can convince them that their way is not best. The most civilized of these Indians believe in their "medicine man." I had a long argument with one of them the other day; he granted me this much, that white doctors were all right for white people.

"By Two and Two"

Much better work could be done if there were two of us. I have been sick enough on two occasions to feel the need of some one, and to consider that, if anything should happen to me, there would be no one to attend to my necessary wants. The lady who has been so kind would do the best she could, but she has a large family, and does all her own work. So many things which are hardships now, with a companion would be easily endured. "Two heads are better than one," for I often need some one to consult with. I am not considering this from a selfish point of view, at least I think that I am not. I feel that I am being taken care of always, every necessity has been provided, and I am sure that if it is best for me to have some one with me, that will come, too.

A Belated Christmas

The Christmas boxes have just arrived. I cannot have the Christmas-tree while so many children are ill, and only a few of the school children have returned. I hope to have a happy time for them later, when the sick ones can get out.



THE CHILDREN OF THE SCHOOL

Appropriations for Domestic Missions

of the Domestic and Foreign Missionary Society for the current fiscal year,
September 1st, 1900, to September 1st, 1901.

[As they stood February 1st, 1901]

MISSIONARY DISTRICTS.	FOR WORK AMONG WHITE PEOPLE.	FOR WORK AMONG INDIANS.	FOR WORK AMONG COLORED PEOPLE.
Alaska, including Bishop's salary, \$3,000, and official travelling expenses within the jurisdiction up to \$600.	\$10,082 08	\$18,682 07	
Arizona [see New Mexico].....			
Asheville, including Bishop's salary, \$3,000*.....	7,730 00		950 00
Boisé, including Bishop's salary, \$3,000*.....	5,350 00	4,400 00	
Duluth, including Bishop's salary, \$3,000*.....	6,300 00	5,355 00	
Laramie, including Bishop's salary, \$3,000*.....	7,000 00		
Montana, including Bishop's salary, \$3,000*.....	6,500 00		
New Mexico and Arizona, including Bishop's salary, \$3,000*.....	5,800 00	500 00	
North Dakota, including Bishop's salary, \$3,000*.....	7,000 00	1,400 00	
Oklahoma and Indian Territory, including Bishop's salary, \$3,000*.....	5,764 00	800 00	
Olympia, including Bishop's salary, \$3,000*.....	4,800 00		
Sacramento, including Bishop's salary, \$3,000*.....	5,800 00	900 00	
Salt Lake, including Bishop's salary, \$3,000*.....	8,000 00	700 00	
South Dakota, including Bishop's salary, \$3,000*.....	5,000 00	31,290 00	
Southern Florida, including Bishop's salary, \$3,000*.....	5,950 00	500 00	2,170 00
Spokane, including Bishop's salary, \$3,000*.....	6,900 00		
Western Texas, including Bishop's salary, \$3,000*.....	6,300 00		600 00
	<u>\$104,276 08</u>	<u>\$64,527 07</u>	<u>\$3,720 00</u>
DIOCESES.			
Alabama.....	800 00		2,730 00
Arkansas.....	3,600 00		400 00
California.....	600 00		
Chicago.....	250 00		
Colorado.....	1,200 00		
Dallas.....	2,000 00		
Delaware.....			400 00
East Carolina.....	1,800 00		2,100 00
Easton.....	800 00		
Florida.....	960 00		3,650 00†
Fond du Lac.....	1,600 00	1,050 00	
Georgia.....	1,450 00		5,950 00†
Indiana.....	1,600 00		
Iowa.....	2,400 00		
Kansas.....	3,200 00		
Kentucky.....			800 00
Lexington.....	1,560 00		600 00
Los Angeles.....	2,050 00		
Louisiana.....	1,200 00		900 00
Maine.....	1,920 00		
Marquette.....	960 00		
Maryland.....			1,500 00
Michigan City.....	1,000 00		
Minnesota.....	2,950 00		
Mississippi.....	1,280 00		1,500 00
Nebraska.....	2,000 00		500 00
New Hampshire.....	1,600 00		
North Carolina.....	875 00		14,280 00† †
Oregon.....	2,400 00		
Quincy.....	1,400 00		
Southern Virginia.....		300 00§	5,740 00†
South Carolina.....	800 00		6,500 00†
Springfield.....	1,600 00		600 00
Tennessee.....	1,440 00		5,850 00†
Texas.....	800 00		1,400 00
Virginia.....			8,050 00**
Washington.....			3,500 00
Western Michigan.....	1,340 00		
West Missouri.....	1,200 00		600 00
West Virginia.....	800 00		400 00
For General Missionary to the Swedes.....	2,000 00		
For salary of Warden of King Hall, Washington, D. C.....			1,700 00
Expenses for Secretary of the Commission on Work among the Colored People.....			500 00
	<u>\$53,435 00</u>	<u>\$1,350 00</u>	<u>\$70,150 00</u>
To Missionary Districts as above.....	104,276 08	64,527 07	3,720 00
To Dioceses as above.....	53,435 00	1,350 00	70 150 00
Carried forward.....	\$157,711 08	\$65,877 07	\$73,870 00

* And also official travelling expenses within jurisdiction up to \$300.

† Including salary of Archdeacon.

** Including Bishop Payne Divinity-school, \$1,500, and St. Paul's School, Lawrenceville, \$5,000.

†† Including special education at St. Augustine's School, \$8,200.

§ For Missionary in charge of Indians from the West in Hampton Institute.

Appropriations for Foreign Missions

SUMMARY.

For Missions to White People, as by foregoing table	\$157,711 08
For Missions to Indians, as by foregoing table.....	65,877 07
For Missions to Colored People, as by foregoing table:	
Appropriated by the Commission on Work among Colored People.....	\$70,870 00
Appropriated from United Offering of Woman's Auxiliary of 1898.....	2,500 00
Appropriated from a bequest.....	500 00
	<hr/>
For General Missionaries to the Deaf-Mutes in the South and West.....	73,870 00
For Missionary to Japanese in California.....	800 00
For work in the Philippines.....	500 00
For work in Porto Rico.....	750 00
For work in Porto Rico.....	4,100 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say	25,000 00
	<hr/>
	\$328,608 15

Appropriations for Foreign Missions

of the Domestic and Foreign Missionary Society for the current fiscal year,
September 1st, 1900, to September 1st, 1901.

[As they stood February 1st, 1901]

For the Mission in Africa.....	48,998 69
For the Mission in China	76,902 00
For the Mission in Japan { Missionary District of Tokyo.....	58,690 00 }
{ Missionary District of Kyoto.....	42,285 00 }
For Missions in the Haitien Church.....	100,975 00
For the support of the Rev. Mr. Forrester in Mexico and his travelling expenses...	7,160 00
For training of two women from Mexico in Philadelphia Divinity-school from the United Offering of Woman's Auxiliary of 1898.....	2,900 00
For aid to disabled Missionaries and the widows and orphans of Missionaries.....	400 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	5,162 00
	<hr/>
	\$267,497 69

Total appropriations for Domestic and Foreign Missions from September 1st, 1900, to September 1st, 1901 [as they stood February 1st, 1901]..... \$596,105 84

Quinquagesima Appeal.

CONVENTION OF 1895—"We earnestly recommend that stated offerings shall be made for this fund annually on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient."

THE GENERAL CLERGY RELIEF.

Widows and Orphans, Aged, Infirm and Disabled Clergymen.

TITLE III., CANON 8, DIGEST.

THE Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen, have been extending their work all along the line during the past year. Annuities have gone out to 78 Clergymen, 191 widows and 30 orphans as over against 64 clergymen, 188 widows and 30 orphans last year. Since September 15th, 1899, to date, about \$38,000.00 have been distributed in quarterly payments throughout 63 dioceses and missionary jurisdictions.

Legacies, contributions, royalties, investments, all show an increase.

It is not and has not ever been the policy of the Trustees to hold back the funds or store them up in investments while the cries of need and distress were coming up constantly to their ears.

In general the funds received have been applied at once in relieving suffering and destitution and even then the amount has been too small to satisfy generous hearts; however, when legacies and endowments are designated for the permanent fund they are set aside, and in consequence the fund has to its account present and prospective, considerably over one hundred thousand dollars. The Trustees feel, however, that in order to properly do the work they must depend upon the yearly response of Church people to this imperative duty and obligation, just as the missionary work of the Church is done. If that waited for endowments alone, our missionary work would never be done adequately or as well as it is. The Church in Diocesan and other societies has been waiting on endowments to properly pension her old soldiers these many years and the old veterans have waited and died these many years. The matter must come to be a constant duty and responsibility in the minds of all the people and then we can deal justly and liberally. Some of the dioceses have turned in their funds or have signified their intention henceforth to centralize their contributions and interests.

If all the diocesan funds (amounting to about \$1,435,469.26) could be centralized to-day in a general board they might be administered more economically, justly and equitably, and the Church would realize its oneness. **Even as matters stand the General Fund, the official society of the Church, under the General Canons of the Church, distributes more in the aggregate per year than any other.** The time is not far off when men will feel a pride, as the Church ought to feel a pride, in the fact that they are upon the pension roll of this old and honorable Fund. Every application is approved under the simple requirement of the Canon giving to any man anywhere without regard to diocese or missionary jurisdiction, without regard to the amount of the diocesan fund invested in his diocese, without regard to his ability personally to contribute to the Fund, only taking into consideration his need and his character, a pension paid semi-annually.

For this reason every clergyman and every parish ought to be on the General Clergy Relief Fund Lists in some form. Finally, the need for a General Fund is a real one. A man is likely to be called from a diocese where there is a provision for his old age and for his widow and orphans to one where there is none whatever; and besides the principle is wrong; the Church is one and if it suffers in one member all suffer. Too often we are being tempted to reverse this principle and to build up large funds in one quarter while others are without any. There is enough being distributed in the various dioceses (about \$94,162.15 to beneficiaries last year) if it was all combined, to begin to-day with a "bread and butter pension" to those actually on the list.

One does not forget in all this the anxious conflict of interest which tries the hearts of bishops and laymen; (who love the Church widely and as a whole) because of the immediate and pressing demands made upon them in the various dioceses, especially in distressing emergencies. Invaluable assistance and relief is being rendered in scores of dioceses; relief impossible by any other present means. May such help increase and continue still more liberally, and yet a sense of justice in many dioceses ought to induce bishops, clergy, laity, and congregations to at least pay back to the General Fund as much as they receive each year.

It is fundamental both as regards loyalty and self-interest that each Clergyman should see that his parish or mission contributes yearly as the General Convention directs, on Quinquagesima Sunday or any other convenient Sunday to the General Clergy Relief Fund and that a portion of the Communion Alms is devoted to this fund as the Convention directs, and that he endeavor to secure subscriptions and legacies and by these means augment the provision which the Church aims to make for all her clergy.

The General Clergy Relief Fund was instituted by the General Convention in 1853, nearly 50 years ago.

During the last twenty-five years of its existence it has disbursed over \$400,000.

But the Trustees want to do a larger work, must do a more adequate work. Of necessity the annuities granted have been limited. We appeal to the hearts and heads of loyal Churchmen for united action in this matter. It concerns the Church as much as the man relieved. It ought to be true that the best men are led to go into the most arduous work and if that is so there is not one of them who will not work with more courage and greater steadiness because of the consciousness that he has behind him and his family some worldly resource, his beloved Church, upon which he can fall back when he is wounded or falls by the wayside. What benevolence can there be more pure or lofty than this? What charity more tender or considerate than that which cares for the widows and orphans of deceased clergymen or provides for the years of infirmity, whether from age or sickness, of those of the clergy who by faithful service have won the plaudit, Well done! and have broken down in the Master's work for those whom He died to redeem. The General Clergy Relief plans to secure the Quinquagesima offering from every Church in the land, a tithe of the Communion alms, annual pledges from the laity, legacies and bequests in wills, all churches and clergy on the records, an all round pension system in the Church.

TRUSTEES.

The Rt. Rev. O. W. Whitaker, D.D., LL.D., The Rt. Rev. Chauncey B. Brewster, D.D.
Pres't. The Rev. Morgan Dix, D.D.
Mr. Elihu Chauncey, Sec'y. The Rev. Reese F. Alsop, D.D.
Mr. Wm. Alexander Smith, Treas. Mr. George C. Thomas.

RESOURCES: Collection, Quinquagesima Sunday; Communion Alms, One to Ten Per Cent.; Royalties, Legacies, Bequests.

Central Office: The Church House,
Twelfth and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

Address all communications as above.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from December 1st, 1900, to January 1st, 1901:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$39.35

Carlowlville—St. Paul's, Domestic.....	5 35
Greensboro—St. Paul's, General.....	18 00
Huntsville—Nativity, Dr. P. L. Brouillette, Domestic	15 00
Tilden—Grace, Domestic.....	1 00

ALBANY—\$1,127.79

Albany—All Saints' Cathedral, Domestic, \$25; Foreign, \$25; General, \$210.19.....	260 19
Athens—Trinity Church, Domestic.....	4 11
"W. A. M." General.....	2 00
Cambridge—St. Luke's, Domestic, \$39.97; Foreign, \$39.97; Colored, \$25.....	104 94
Catskill—St. Luke's, Domestic.....	20 69
Cooperstown—Christ Church, Domestic, \$200; Foreign, \$300.....	500 00
Gilbertsville—Christ Church, Wo. Aux., Sp. for building church, Sendai, Japan.....	2 00
Glens Falls—Church of the Messiah, Do- mestic.....	11 25
Mechanicville—St. Luke's, Wo. Aux., Sp. for Bishop Graves, China.....	4 00
Morris—Zion, Domestic, \$5; Foreign, \$5; Colored, \$5; Indian, \$5.....	20 00
Ogdensburg—St. John's, Domestic.....	60 84
Sandy Hill—Zion, General.....	10 00
Troy—Holy Cross, Wo. Aux., Sp. for build- ing church, Sendai, Tokyo.....	1 00
St. Barnabas's, Domestic	4 28
St. Paul's, General, \$100; Foreign, \$1.....	101 00
Unadilla—St. Matthew's, Domestic.....	9 00
Warrensburg—Holy Cross, Domestic.....	7 49
Miscellaneous—Branch Wo. Aux., Sp. for building church, Sendai, Tokyo.....	5 00

ARKANSAS—\$31.85

Little Rock—Trinity Cathedral, General, \$9.25; Wo. Aux. (of which Junior Aux., \$10), Sp. for building church at San Juan, Porto Rico, \$20.....	29 25
Searcy—Trinity Mission, Domestic.....	2 60

CALIFORNIA—\$26.51

Fowler—St. Michael's Mission, Domestic, \$1.50; Foreign, \$3.10.....	4 60
Fresno—St. James's, Domestic, \$9.86; For- eign, \$7.08.....	16 89

San Francisco (Presidio)—St. Cornelius's Chapel, General.....	3 00
San Mateo—St. Matthew's School Chapel, Domestic and Foreign.....	2 02

CENTRAL NEW YORK—\$534.16

New Berlin—St. Andrew's, Domestic, \$19.48; Sp. for the Rev. A. D. Gring, for parish house and St. Agnes's School, Kyoto, Japan, \$50.....	69 48
Oxford—St. Paul's, Domestic.....	40 95
Utica—Calvary, Domestic.....	9 09
Grace, Domestic, \$173.91; Sp. for St. Augustine's School, Raleigh, North Carolina, \$25.....	198 91
Watertown—Trinity Church S. S.,* "Rev. Dr. Olin Memorial" scholarship, St. John's College, China, \$70; "W. H. Moore" scholarship, St. Margaret's School, Tokyo, Japan, \$50; "Bishop Huntington" scholarship, St. John's School, Africa, \$25; "Bishop Brewer" scholarship, St. Paul's School, South Dakota, \$60.....	205 00
Waterville—Grace, Wo. Aux., Domestic, \$3; Foreign, \$2.....	5 00
Waverly—Grace, General.....	5 73

CENTRAL PENNSYLVANIA—\$489.50

Birdsboro—St. Michael's, Wo. Aux., China Blue Ridge—Transfiguration S. S., Domes- tic and Foreign.....	4 00
Easton—Trinity Church, Sp. toward Church losses by flood and storm in Texas.....	20 50
Gettysburg—Prince of Peace, Domestic....	12 78
Honesdale—Grace, Domestic.....	5 54
Jonestown—St. Mark's, Domestic.....	7 33
Mouch Chunk (East)—St. John's S. S., Gen- eral, \$2.65; Sp. for Bishop Rowe, Alaska, for Douglass Island Chapel, \$2.80; Sp. for Bishop Gray, Southern Florida, for church at Immokalee, \$1.40; Sp. for Bishop Funsten, Boise, toward scholar- ship in Fort Ross Indian School, 82 cts.; Sp. for Bishop Brooke, Oklahoma, for Mission S. S., South McAlester, Indian Territory, 60 cts.; Sp. for church re- pairs, Red Lake, Duluth, 57 cts.....	8 84

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Plymouth</i> —St. Peter's, Domestic.....	1 00	GEORGIA—\$30.72	
<i>Scranton</i> —Church of the Good Shepherd S.S., Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China.....	30 00	<i>Brunswick</i> —St. Mark's, Domestic.....	3 07
St. Luke's, Domestic, \$63.86; Sp. for Bishop Kinsolving, Texas, for Galveston, \$29	92 86	<i>Frederica</i> —Christ Church, Domestic.....	2 65
<i>Wilkes Barre</i> —Calvary, Sp. for Rev. J. L. Prevost, Alaska.....	2 65	<i>Miscellaneous</i> —Archdeaconry Wo. Aux., Sp. for "John W. Beckwith Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>York</i> —St. John's, Domestic, \$25; Foreign, \$35.....	50 00	INDIANA—\$43.77	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Leonard, Salt Lake, \$100; Sp. for Rev. J. L. Prevost, Alaska, \$100; Sp. for church building, Sendai, Tokyo, \$50.....	250 00	<i>Lawrenceburg</i> —Trinity Church, General..	10 00
CHICAGO—\$265.00		<i>Muncie</i> —Grace, General.....	21 77
<i>Chicago</i> —St. James's, "A Member," Sp. for the Church in Porto Rico, \$25; Sp. for the Church in Manila, \$25; Sp. for hospital in Haiti, \$25; Sp. for rebuilding churches in Texas, \$25.....	100 00	<i>Shelbyville</i> —Mrs. Jennings, General.....	12 00
"L," for "Hibbard" scholarship, Trinity Divinity School, Japan, \$70; "Frank" scholarship, St. John's Mission, Africa, \$40.....	110 00	IOWA—\$38.95	
<i>Evanson</i> —Miss C. C. Griswold, Domestic, \$15; Foreign, \$15; Sp. for Texas, \$15....	45 00	<i>Anamosa</i> —St. Mark's, Domestic.....	3 45
<i>Oak Park</i> —Grace, "E.S.S." Sp. for Associate Mission, Wuchang, China.....	5 00	<i>Davenport</i> —Trinity Church S. S., * Domestic, \$11.27; Foreign, \$11.27.....	22 54
<i>Park Ridge</i> —Wm. H. Summers, General....	5 00	<i>Des Moines (East)</i> —Church of the Good Shepherd, Sp. for the Bishop of Texas.	4 06
CONNECTICUT—\$257.14		<i>Emmetsburg</i> —Trinity Church, Domestic..	8 90
<i>Branford</i> —Mrs. Sophia M. Rogers, General	20 00	KENTUCKY—\$18.71	
<i>East Haddam</i> —"A Member," Wo. Aux., Alaska.....	25	<i>Louisville</i> —All Saints' Chapel, General....	1 14
<i>Farmington</i> —St. James's, Sp. for Galveston sufferers, Texas, \$6.58; S. S., General, \$3.20.....	9 73	Christ Church Cathedral, Domestic.....	12 17
<i>Middlesex</i> —Archdeaconry Wo. Aux., for travelling expenses of Secretary.....	5 00	Epiphany S. S., General.....	5 40
<i>New Haven (Westville)</i> —St. James's, Domestic and Foreign.....	5 00	LEXINGTON—\$22.00	
Trinity S. S., * General.....	102 59	<i>Covington</i> —Trinity Church, Wo. Aux., Sp. for building church at Sendai, Japan.	5 00
<i>Stamford</i> —St. John's, Domestic, \$62.91; S. S., * 1901, General, \$5.....	67 91	<i>Lexington</i> —Christ Church Cathedral, Wo. Aux., Sp. for building church, Sendai, Japan.....	10 00
<i>Stratford</i> —Christ Church, Domestic.....	32 00	<i>Middlesboro</i> —St. Mary's, Wo. Aux., Sp. for building church, at Sendai, Tokyo.....	2 00
<i>Warehouse Point</i> —St. John's, Colored....	10 11	<i>Paris</i> —St. Peter's, Domestic.....	5 00
<i>Wethersfield</i> —Trinity Church, Domestic... 4 50		LONG ISLAND—\$874.98	
DALLAS—\$43.17		<i>Brooklyn (Bay Ridge)</i> —Christ Church, Mrs. E. W. Bliss, Domestic, \$25; Wo. Aux., Sp. for building church at Sendai, Tokyo, \$2.....	27 00
<i>Dallas</i> —St. Matthew's Cathedral, Domestic and Foreign.....	39 07	Church of the Good Shepherd, Wo. Aux., Sp. for building church at Sendai, Tokyo.....	5 00
<i>Fort Worth</i> —Trinity Church, Domestic and Foreign.....	1 00	Church of the Holy Trinity, for missions in Texas, \$872.72; for Western Texas, \$25.....	397 72
<i>Gainesville</i> —St. Paul's, Domestic.....	1 55	Church of the Incarnation, Sp. for Rev. F. W. Merrill, Oneida Indians, Fond du Lac.....	6 04
<i>Hillsboro</i> —St. Mary's, General.....	1 55	Church of the Messiah, Missionary Chapter, Sp. for Bishop Kinsolving, for relief of churches injured, Texas.....	15 00
DELAWARE—\$30.00		St. Matthew's, Wo. Aux., Sp. for building church at Sendai, Tokyo.....	2 00
<i>New Castle</i> —A Churchwoman, General Mexican Aid Society, Sp. for "Bishop Lee" scholarship, Mexico.....	25 00	"In Memory of W. S. Langford, D. D.," Domestic and Foreign.....	100 00
EAST CAROLINA—\$30.30		Miss J. Rowland, Sp. for Michigan City..	50 00
<i>Edenton</i> —St. Paul's Wo. Aux., General....	10 69	<i>Flushing</i> —St. George's, Wo. Aux., Sp. for Mr. Knapp at Rampart, Alaska ..	25 00
<i>Hertford</i> —Holy Trinity Church, General..	4 00	<i>Garden City</i> —Cathedral of the Incarnation, Indian, \$15.86; Wo. Aux., Sp. for building church at Sendai, Tokyo, \$5....	20 86
<i>Littlefield</i> —Bertha Dawson*, General.....	1 20	"A Friend," Wo. Aux., Sp. for building church at Sendai, Tokyo.....	50
<i>New Berne</i> —Christ Church, Domestic.....	10 41	<i>Hempstead</i> —St. George's, Domestic.....	25 00
<i>Roper</i> —Church of the Advent, Domestic, 55 cts.; Foreign, 54 cts.....	1 09	<i>Huntington</i> —St. John's, General, \$18; Alaska, \$3; Porto Rico, \$3.....	19 00
<i>Scuppernong</i> —St. David's, Domestic, \$1.46; Foreign, \$1.45.....	2 91	<i>Rockville Centre</i> —St. John's, Missionary Guild, Sp. for Bishop Wells, Spokane..	134 52
EASTON—\$25.55		<i>Sag Harbor</i> —Christ Church, Domestic.....	7 84
<i>Cecil Co. (Chesapeake City)</i> —Church of the Good Shepherd, Domestic.....	1 05	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina.	40 00
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, Domestic.....	7 50	LOS ANGELES—\$8.53	
Wo. Aux., Sp. for building church at Sendai, Japan.....	17 00	<i>Los Angeles</i> —St. Paul's, Wo. Aux., Sp. toward advanced scholarship, Cape Mount, Africa.....	5 00
FOND DU LAC—10.63		St. Athanasius's S. S., Junior Aux. Sp. for the Rev. L. B. Ridgely, China, \$2.18; Sp. for building church, San Juan, Porto Rico, \$1.40.....	3 53
<i>Sheboygan Falls</i> —St. Peter's, General....	10 63	LOUISIANA—\$1.50	
		<i>Miscellaneous</i> —"Tithe," General.....	1 50

MAINE—\$72.78

<i>Bangor</i> —St. John's, General.....	20 20
<i>Camden</i> —St. Thomas's, Domestic.....	2 58
<i>Miscellaneous</i> —Branch Wo. Aux., General, \$25; Sp. for building church, Sendai, Tokyo, \$25.....	50 00

MARQUETTE—\$6.00

<i>Houghton</i> —Trinity Church, Wo. Aux., Sp. for building church, Sendai, Tokyo....	1 00
<i>Marquette</i> —St. Paul's, Wo. Aux., Foreign.....	5 00

MARYLAND—\$436.22

<i>Anne Arundel Co.</i> —(West River)—Christ Church, Domestic.....	4 00
(Annapolis)—St. Philip's Chapel, Sp. for Bishop Holly's work, Haiti.....	4 00
<i>Baltimore</i> —Ascension, Domestic.....	30 00
Christ Church, Wo. Aux., for Training- school, Shanghai, China.....	50 00
Emmanuel Church, Needlework Guild, Sp. for the Rev. J. L. Prevost, Alaska.....	25 00
Grace, Alaska, \$1; Japan, \$15.36; Haiti, \$17.40; Wo. Aux., Sp. for Mrs. Wet- more's work, Asheville, \$10.....	43 76
Memorial, Wo. Aux., Domestic, \$15; Wo. Aux., Sp. for building church, San Juan, Porto Rico, \$5.....	20 00
St. Luke's, Sp. for Asheville.....	43 46
St. Mark's, Sp. for Parish and Diocesan House, Kyoto.....	1 00
St. Michael and All Angels', Domestic, \$50; Foreign, \$50.....	100 00
St. Paul's, Sp. for Parish House and St. Agnes's School Fund, Kyoto, \$67.50; Sp. for Bishop Holly's work, Haiti, \$25.....	92 50
<i>Baltimore Co. (Towson)</i> —Trinity Church, Wo. Aux., Sp. for building church, Sen- dai, Tokyo.....	5 00
<i>Howard Co. (Ellicott City)</i> —St. John's, Foreign.....	15 00
Queen Caroline Parish, Frances Hart Painter, Foreign.....	2 50

MASSACHUSETTS—\$1,953.19

<i>Amherst</i> —Grace, General.....	15 10
<i>Ayer</i> —St. Andrew's S. S., Domestic.....	1 90
<i>Beverly</i> —St. Peter's, Wo. Aux., Sp. for building church, Sendai, Tokyo.....	10 00
<i>Boston</i> —Advent, A Member, Sp. for the Rev. J. L. Prevost, Alaska.....	10 00
Emmanuel Church, "A Member," \$5; "A Member," \$3, Sp. for the Rev. J. L. Pre- vost, Alaska.....	7 00
Church of the Messiah S. S., "Bishop Randall" scholarship, St. Elizabeth's School, South Dakota.....	57 00
(Roxbury)—St. James's, Foreign.....	30 00
(South)—St. Matthew's, "H. C." General St. Paul's, Domestic (of which Mrs. G. H. Hathaway, \$5), \$284.20; Sp. for Gal- veston sufferers, \$2; Wo. Aux., Sp. for building church, Sendai, Tokyo (of which "A Member," \$1), \$16.....	302 20
St. Stephen's, for "St. Stephen's" scholar- ship, St. John's Mission, Africa, \$25; Kyoto, \$50; China, \$100; Foreign, \$82.25; Wo. Aux., Sp. "Elizabeth" cot, St. Mary's Orphanage, China, \$5; Children's Offering, General, \$68.46.....	380 71
Trinity Church, "A Member," Sp. for Rev. J. L. Prevost, Alaska.....	2 00
F. W. Hunnewell, Domestic and For- eign.....	100 00
"A Friend," Sp. for Miss Deane's work, Alaska.....	50 00
<i>Brookline</i> —All Saints', General.....	31 16
(Longwood)—Church of Our Saviour, Domestic, \$104.42; "A Member," Sp. for Rev. J. L. Prevost, Alaska, \$2.....	106 42
St. Paul's, Wo. Aux., Miss Woodruff's salary, Africa.....	5 00
Mrs. Sophia Kip Burgess, Sp. for Bishop Holly's work, Haiti.....	100 00
<i>Cambridge</i> —Christ Church, "A Member," Sp. for Rev. J. L. Prevost, toward can- celling debts on buildings, Alaska.....	10 00

St. James's, Wo. Aux., Sp. for building church, Sendai, Tokyo.....	5 00
St. John's Memorial Chapel, Domestic, \$80.36; Sp. for Rev. Mr. Tyng's insur- ance dues, Kyoto, \$12.50.....	92 86
Mrs. W. B. Reid, Wo. Aux., Sp. toward small organs for Africa.....	2 00
<i>Clinton</i> —Church of the Good Shepherd, Wo. Aux., Miss Woodruff's salary, Africa.....	8 00
<i>Falmouth (Wood's Holl)</i> —Church of the Messiah, Domestic.....	5 00
<i>Fitchburg</i> —Christ Church, Domestic, \$50; Colored, \$30; Foreign, \$100; Sp. for Cuba, \$25; Sp. for Mexico, \$15.....	220 00
<i>Forge Village</i> —Mission, Domestic, \$1.98; Foreign, \$1.12.....	3 10
<i>Greenfield</i> —St. James's, Wo. Aux., Sp. for building church, Sendai, Tokyo.....	3 00
<i>Lawrence</i> —St. John's, Sp. for Bishop Holly, Haiti.....	32 08
<i>Malden</i> —St. Paul's Church and S. S., Do- mestic, \$25; Indian, \$5; Colored, \$5; Foreign, \$10.65.....	45 65
<i>Marblehead</i> —St. Michael's, Domestic.....	4 13
<i>Melrose</i> —Trinity Church, Wo. Aux., Miss Woodruff's salary, Africa.....	5 00
<i>New Bedford</i> —Grace, Wo. Aux., Sp. for building church, Sendai, Tokyo.....	10 00
<i>Newton (West and Auburndale)</i> —Church of the Messiah, Domestic.....	18 09
<i>Pittsfield</i> —St. Stephen's, General, \$30; Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, \$10; Sp. for Sister Ella, Ashe- ville, \$5.....	35 00
<i>Salem</i> —St. Peter's, "A Friend," General.....	25 00
<i>Taunton</i> —"A Friend," Sp. for new hos- pital, China.....	10 00
<i>Worcester</i> —All Saints' Wo. Aux., "Eliza- A. Vinton" and "Hannah K. Vinton" scholarships, St. John's Mission, Africa, \$50; Miss Woodruff's salary, Africa, \$5; Sp. for building church, Sendai, Tokyo, \$5.....	60 00
St. John's, Domestic, \$19.51; Foreign, \$38.11.....	55 62
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Hooker Memorial School, Mexico, \$5; Sp. for Dean Gray Memorial School, Mexico, \$11; Sp. for Rev. Mr. Forrester's clergy, Mexico, \$5; Sp. at Rev. Mr. Forrester's discretion, Mexico, \$5; Sp. for General work, Mexico, \$9.72; Sp. for Brazil, \$3; Haiti, \$3; Sp. for type writer, for Bishop Partridge, Kyoto, \$30; from bequest of Mrs. Page, Sp. for building church, Sendai, Tokyo, \$12.50.....	144 22

MICHIGAN—\$26.49

<i>Bay City (West)</i> —Grace, General.....	57
(South)—St. Barnabas's, General.....	1 12
<i>Detroit</i> —St. John's S. S., Sp. for rebuilding church, Galveston, Texas.....	21 00
"A Friend," Sp. for Bishop Rowe, Alaska.....	1 50
<i>Hamburg</i> —St. Stephen's, Domestic.....	2 30

MICHIGAN CITY—\$5.39

<i>Logansport</i> —Trinity Church, Domestic....	5 39
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MILWAUKEE—\$66.05

<i>La Crosse</i> —Christ Church, Wo. Aux., Sp. for building church, Sendai, Tokyo....	5 00
<i>Madison</i> —Grace, Junior Aux., Sp. for build- ing church, Sendai, Tokyo.....	2 00
<i>Menomonie</i> —Grace, Domestic.....	5 55
<i>Superior</i> —Church of the Redeemer, Gen- eral.....	2 50
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church, Sendai, Tokyo (of which Junior Aux., \$1).....	51 00

MINNESOTA—\$289.88

<i>Benson</i> —Christ Church, Domestic and For- eign.....	7 60
<i>Lake Benton</i> —St. John's, Domestic.....	10 00
<i>Owatonna</i> —St. Paul's, Domestic.....	2 15

<i>St. Paul</i> —St. James's, Domestic and Foreign, \$5; Sp. for Sheltering Arms, New York City, \$2.50.....	7 50
<i>Stillwater</i> —Ascension, Domestic.....	4 50
<i>Wabasha</i> —Grace, General.....	3 16
<i>Willmar</i> —St. Luke's, General.....	3 07
<i>Miscellaneous</i> —Through Bishop Whipple, Sp. for St. Ansgarius's Church, Minneapolis.....	245 00
Branch Wo. Aux., Domestic, \$3.45; Sp. for Bishop Partridge, Kyoto, Japan, \$3.45.....	6 90
MISSISSIPPI—\$2.00	
<i>Jackson</i> —St. Andrew's, Branch Wo. Aux., General.....	2 00
MISSOURI—\$114.54	
<i>Canton</i> —St. Peter's, Domestic.....	3 25
<i>Louisiana</i> —Calvary, General.....	1 00
<i>Portland</i> —St. Mark's, Domestic.....	2 54
<i>Rolla</i> —Christ Church, Domestic.....	1 65
<i>St. James</i> —Trinity Church, Domestic.....	1 46
<i>St. Louis</i> —Christ Church Cathedral, for Deaf-Mute Missions, \$40; Guild of St. Ethelburga, for support of a girl in St. Mary's Hall, China, \$25.....	65 00
Holy Communion, Domestic.....	26 84
Holy Innocents', Domestic.....	1 53
Mt. Calvary, "A Member," "Thank-offerings," Sp. for "Jin" in Mr. Ishii's orphanage, Tokyo, Japan.....	1 77
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for the Church at Sendai, Tokyo.....	10 00
NEBRASKA—\$55.00	
<i>Omaha</i> —Trinity Cathedral, Wo. Aux., Domestic, \$25; Foreign, \$25.....	50 00
<i>South Omaha</i> —St. Martin's, Wo. Aux., Domestic.....	5 00
NEWARK—\$200.09	
<i>Bayonne</i> —Trinity Church, Domestic.....	72 84
<i>Chatham</i> —"W. F.," General.....	9 00
<i>Montclair</i> —St. Luke's (of which a member, \$5), Sp. for Rev. J. L. Prevost, Alaska.....	22 00
<i>Morristown</i> —St. John's School Society, the Misses Smith, Sp. for St. John's church, Cape Mount, Africa.....	16 25
<i>Newark</i> —Trinity Church, "Earnest Workers," Junior Aux., Wo. Aux., for "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>Orange</i> —Grace, Mite Society, Wo. Aux., "Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
<i>(East)</i> —Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota.....	20 00
<i>Summit</i> —Calvary, Sp. for Galveston sufferers.....	5 00
NEW HAMPSHIRE—\$54.85	
<i>Claremont</i> —Trinity Church, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	8 00
<i>Concord</i> —St. Paul's, Colored, \$11.17; Junior Aux., Wo. Aux., Sp. for building church at Sendai, Tokyo, \$1.....	12 17
St. Timothy's Mission, General.....	15 51
<i>Sanbornville</i> —St. John the Baptist, Domestic and Foreign.....	8 87
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Tokyo.....	10 00
NEW JERSEY—\$625.54	
<i>Bound Brook</i> —St. Paul's, Domestic, \$14.62; Wo. Aux., for Kimura San, Japan, \$5.....	19 62
<i>Burlington</i> —St. Mary's, Sp. for Bishop Kinsolving and the Texas suffering churches.....	25 75
<i>Camden</i> —"E. R. S.," Wo. Aux., Foreign.....	75
<i>Dunellen</i> —Holy Innocents', Domestic.....	1 50
<i>Elizabeth</i> —St. John's, General, \$75; Foreign Aid Committee, Wo. Aux., Sp. for photograph of temple for Rev. J. C. Ambler, Kyoto, Japan, \$1; Sp. for "Margaret Brewster" scholarship, Holy Trinity Orphanage, Oji, Tokyo, Japan, \$24; Sp. for Good Samaritan Hospital, Tokyo, Japan, \$10; Sp. for 6 copies of Tucker's Hymnals for Miss Suthon, Kyoto, Japan, \$6.72; Sp. for Tabernacle picture for Rev. J. C. Ambler, Kyoto, Japan, \$1.....	117 72
Miss Katherine G. Melville, General, \$100; Sp. for a church building in San Juan, Porto Rico, \$50; Sp. for a church building in Manila, \$50.....	200 00
Grace, Laura M. Jarvis, Domestic.....	1 00
<i>Florence</i> —St. Stephen's, Domestic.....	10 00
<i>Heightsdown</i> —Trinity Church, the ladies, General.....	5 00
<i>Metuchen</i> —St. Luke's, Sp. for Bishop Kinsolving, Texas.....	5 00
<i>New Brunswick</i> —St. John the Evangelist, Domestic.....	40 00
<i>Penn's Neck</i> —St. George's, Domestic.....	5 00
<i>Plainfield</i> —Grace, "A young Churchman," Sp. for Bishop Holly, Haiti.....	5 00
<i>Princeton</i> —Trinity Church, Domestic, \$43.45; Indian, \$5.26.....	48 71
<i>Salem</i> —St. John's, Domestic.....	50 00
<i>Seavaren</i> —Wo. Aux., Sp. for Miss Sybil Carter's Indian work.....	20 00
<i>Shrewsbury</i> —Christ Church, Mrs. D. Franklin, Wo. Aux., Sp. for Bishop Kinsolving, for Colored sufferers, Texas.....	1 00
<i>Somerville</i> —St. John's, Wo. Aux., Sp. for St. Mary's School for Colored girls at Nashville, Tennessee, \$5; Sp. for matron's salary at the Rescue Mission, Columbia, South Carolina, \$5.....	10 00
<i>South Amboy</i> —Christ Church, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina.....	3 00
Caroline H. Preston, Foreign.....	10 00
<i>* Trenton</i> —Christ Church, Domestic, \$5; Foreign, \$5; General, \$21.49; Sp. for Galveston, Texas, \$5; Sp. for the Rev. Walton H. Doggett, Broken Bow (Nebraska), Laramie, \$10.....	46 49
NEW YORK—\$11,478.06	
<i>Annandale</i> —Holy Innocents', the Rev. George B. Hopson, General.....	10 00
<i>Garrison's</i> —St. Philip's S. S. * Domestic.....	31 73
<i>Irrington</i> —St. Barnabas's, Wo. Aux., Sp. for educational work, Cape Mount, Africa.....	20 00
<i>Kingston</i> —St. John's, Wo. Aux., Domestic, \$5.60; Foreign, \$5.25.....	10 85
<i>Mt. Kisco</i> —Garden Party, Wo. Aux., Sp. for Miss Thackara's hospital, Arizona.....	5 00
<i>New York</i> —All Angels' S. S., Sp. for India Famine Relief, \$7.19; Sp. for All Angels' Mission, Eatontown, Georgia, \$25; Sp. for All Angels' Church, Decatur, Springfield, \$25; for the Philippines, \$25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for the church, Havana, Cuba, \$141.02; S. S. * Sp. for the Rev. C. E. Haupt, Minnesota, for the benefit of Indian schools, \$180.47.....	384 68
Ascension, "A Member," Sp. for Rev. J. L. Prevost, \$50; Wo. Aux., Sp. for educational fund, Cape Mount, Africa, \$20 (<i>West New Brighton</i>)—Ascension (of which S. S., \$55.88), General.....	70 00
Beloved Disciple, Sp. for Galveston sufferers.....	108 99
Calvary, Systematic Offering Plan, Domestic, \$300; Colored, \$232.50; Foreign, \$200; Sp. for Church Work, Mexico, \$128; through St. Augustine's League, Sp. for "St. Augustine's" scholarship, King Hall, Washington, D. C., \$10.....	60 50
Calvary Chapel, Domestic.....	26 17
Christ Church, Wo. Aux., Sp. for educational fund, Cape Mount, Africa, \$20; Sp. for St. Paul's Associate Mission, Salt Lake, \$200; Niobrara League, Sp. for salary Miss Carter's lace teachers, \$158.92.....	378 93

(<i>New Brighton</i>)—Christ Church, Domestic	72 52	bers," Missionary Chapter Wo. Aux., Sp. for educational fund, Cape Mount, Africa, \$50; Sp. for Industrial School, Haiti, \$5	141 32
Grace, Bishop Hare's Indian Mission, \$367.57; Wo. Aux., Sp. for "Grace Church" scholarship, Haiti, \$115; Sp. for work, Haiti, \$110; Sp. for Rowland Hall, Salt Lake (of which "A Member" \$5), \$90; Domestic Missionary Committee, Sp. for Rowland Hall, Salt Lake, \$25; Sp. for Domestic Contingent Fund, \$10; "A Member," Sp. for building church, Sendai, Tokyo, \$300; St. Augustine's League, Sp. for Rev. E. G. Murphy, Montgomery, Alabama, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, \$50; Mrs. Francis Delafield, Sp. for "Edward H. Delafield" scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25.	1,082 57	Mrs. Auchmuty, Domestic, \$2,000; Colored, \$1,000	3,000 00
Grace Chapel S. S., General	276 30	Mrs. Frederick T. Van Beuren, for "Mary Springler Van Beuren" (In Memoriam) scholarship, St. John's School, South Dakota	60 00
Heavenly Rest, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$11; Mrs. Browning, through Domestic Committee, Wo. Aux., Sp. for Rev. C. A. Nybladh, Galesburg, Quincy, \$5; Junior Aux., Sp. for Industrial Institute, Haiti, \$10; Mrs. Browning's S. S. Class, Sp. for a scholarship, Rev. T. C. Wetmore, Arden, Asheville, \$10.	36 00	"Friends," through Miss Primer, Sp. for Girls' School, Manila	4 30
Incarnation, Mrs. J. H. Clark, \$30. Mrs. L. B. Bangs, \$15, Sp. for Church Work, Mexico	45 00	"Friends," through the <i>Churchman</i> Sp. for soldiers' club house, Manila	202 00
Intercession, Wo. Aux., Sp. for educational work, Cape Mount, Africa, \$5; Sp. for Bishop Leonard for Rowland Hall, Salt Lake, \$11; Sp. for Industrial Institute, Haiti, \$6	22 00	Miss A. Frazier, Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina, for Dollie Smith	10 00
(<i>Kingsbridge</i>)—Mediator, Wo. Aux., Sp. for educational fund, Cape Mount	5 00	S. I. Branch, Wo. Aux., Foreign Committee, Sp. for higher education of boys and girls at Cape Mount, Africa	10 00
Pro-Cathedral for Porto Rico	5 00	Helen Evans Mahan, General	5 00
St. Agnes's Chapel, a S. S. Class, Sp. for Bishop Rowe, Alaska	5 50	Frederick Clarkson, Domestic	50 00
(<i>Harlem</i>)—St. Andrew's, "Two Members," Wo. Aux., Sp. for rectory of St. Saviour's Church, Skaguay	100 00	Mrs. Brown, Wo. Aux., Sp. for purchase of picture rolls for Mr. Muhlenburg, Monrovia, West Africa	5 00
St. Bartholomew's, Sp. for Rev. W. P. Witsell, Columbia, South Carolina, \$100; Sp. for Snow Hill Institute, Snow Hill, Alabama, \$25; Sp. for Rev. P. P. Alston for Training and Industrial School, Charlotte, North Carolina, \$25; Wo. Aux., for "Samuel Cooke" scholarship, St. John's College, China, \$60; Woman's Missionary Society, Wo. Aux., Sp. for Bishop Graves's Clergy Fund, Laramie, \$25; Special for scholarship in Dean Gray School, Mexico, \$250	485 00	Miss Alice Jay, Wo. Aux., Sp. for educational work, Cape Mount, Africa, \$15; Sp. for Bishop Holly's Industrial School, Haiti, \$15	30 00
St. James's, Wo. Aux., Sp. for educational fund, Cape Mount, Africa, \$50; Sp. for Mexico, \$15	65 00	Clerical Mutual Association, Sp. for Rev. E. H. Thomson, China	9 00
St. Mark's S.S., for "St. Mark's" scholarship, St. Paul's School, South Dakota	30 00	"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund (of which for Christmas, \$150)	225 00
(<i>Edgewater</i>)—St. Paul's, Miss Johnstone, through St. Augustine's League, Sp. for Rev. P. P. Alston, Charlotte, North Carolina	5 00	Offering at a missionary service for boys, held under auspices of New York Junior Local Assembly, Brotherhood St. Andrew, at Church of the Holy Communion, New York City, Sp. for work, Anvik, Alaska	9 59 8 80
St. Thomas's, Domestic, \$2,387.08; Miss A. Halsted, through Junior Women's Missionary Society, Sp. for work in Mexico, \$30; Miss M. Halsted, through Junior Women's Missionary Society, Sp. for "M. M. Halsted" scholarship, Mexico, \$40; through St. Augustine's League, Sp. for Women's Missionary Society's scholarship, Hoffman Hall, Tennessee, \$150; Miss M. R. King, through St. Augustine's League, Sp. for "John A. King" scholarship, King Hall, D. C., \$150	2,707 08	<i>Nyack</i> —Grace, General	8 80
Trinity Church German Mission, General	10 00	<i>Pelham Manor</i> —Christ Church, Wo. Aux., Sp. for Miss Thackara's hospital, Arizona (of which Miss Anne J. Bolton, \$25; Miss Lydia F. Emmet, \$20), \$59.50; Domestic, \$1	60 50
Trinity Chapel Missionary Relief Society, Foreign, \$2; Sp. for Bishop Holly, Haiti, for Industrial School, \$32; Sister Eleanor, Sp. for Rev. Mr. Russell, Lawrenceville, Southern Virginia, \$5	39 00	<i>Poughkeepsie</i> —Christ Church, Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska	1 00
Zion and St. Timothy's, Sp. for Mexico, \$80.62; Mrs. S. A. Blatchford, through Missionary Chapter, Sp. for Mrs. Hooker School, Mexico, \$5.70; "Two Mem-		Mrs. F. A. Hillard, Sp. for Bishop Rowe, Alaska	10 00
		Branch Wo. Aux., Bishop Rowe for work among Indians, \$26.81; Sp. for Miss Thackara's work in Indian hospital, Arizona, \$26.81; General, \$9.71	62 83
		<i>Rye</i> —Christ Church, Miss C. Jay, Wo. Aux., Sp. for educational fund, Cape Mount, Africa, \$50; Sp. for Navajo hospital, Arizona (of which Miss M. W. Weber, \$10), \$30	80 00
		<i>Scarborough (Beechwood)</i> —St. Mary's, Wo. Aux., Sp. for Navajo hospital, Arizona	5 00
		<i>Sing Sing</i> —Trinity Church, Wo. Aux. (of which Mrs. Kane, \$6; Mrs. J. I. Kane, \$6), Sp. for Navajo hospital, Arizona	12 00
		<i>Staatsburg</i> —St. Margaret's, Foreign	9 74
		<i>White Plains</i> —Grace, Wo. Aux., Sp. for Miss Thackara's hospital, Arizona	29 00
		<i>Yonkers</i> —St. Andrew's, General, \$60; Wo. Aux., Sp. for Miss Thackara's hospital, Arizona, \$30	90 00
		"A Birthday Gift," Domestic and Foreign	5 00
		<i>Miscellaneous</i> —Dutchess County Branch Wo. Aux., Sp. for Miss Thackara's hospital, Arizona	50 00
		Orange Archdeaconry, Branch Wo. Aux., Sp. for church building, Sendai, Tokyo	3 00
		Westchester Archdeaconry, Branch Wo. Aux., Sp. for Miss Thackara's hospital, Arizona	24 00
		Miss Schuyler, Wo. Aux., Sp. for Miss Thackara's hospital, Arizona	10 00
		"Cash," Wo. Aux., Sp. for Miss Thackara's hospital, Arizona	1 43
		St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for Rev. Richard Bright, Savannah,	

Georgia, \$25; Sp. for Archdeacon Pollard, North Carolina, \$10; Sp. for rector of St. Cyprian's, St. Augustine, Florida, \$25; Sp. for Rev. T. C. Wetmore, Arden, Asheville, \$100; Sp. for Miss Kerr's board, Tallahassee, Florida, \$7; Sp. for freight on piano sent St. Mary's School, Nashville, Tennessee, \$19.74.....	286 74
NORTH CAROLINA—\$26.11	
Ansonville—All Souls' Church, General....	1 85
Greensboro—St. Barnabas's S.S.,* General....	4 35
Henderson—Holy Innocents', Domestic.....	10 00
Raleigh—St. Augustine's Chapel, Domestic.....	10 41
OHIO—\$59.17	
Cuyahoga Falls—St. John's, General.....	3 02
Gambier—Church of the Holy Spirit, Sp. for Bishop Brooke, Oklahoma, \$17.77; Sp. for Dr. Mary Gates, China, \$12.78; Sp. for India famine relief, \$2.....	32 55
Kent—Christ Church, General.....	1 00
Kingsville—"Anonymous," General.....	2 00
Norwalk—St. Paul's, Sp. for Dr. Mary Gates's hospital work, China.....	5 60
Sandusky—"A Friend," Sp. for Dr. Gates's hospital work, China.....	10 00
Toledo—St. Paul's, "H.," General.....	5 00
OREGON—\$8.90	
Grant's Pass—St. Luke's, Domestic.....	2 10
Marshfield—Emmanuel Church, Domestic.....	1 80
Portland—Trinity Church, Wo. Aux., Sp. for building church, Sendai, Tokyo....	5 00
PENNSYLVANIA—\$5,057.38	
Bala—St. Asaph's, Domestic, \$99.41; Sp. for Bishop Kinsolving Fund, Texas, \$73.06.....	173 47
Bryn Mawr—A. Montgomery, Contents of Box 2680, Domestic.....	59 67
Clifton Heights—St. Stephen's, Sp. for Bishop Kinsolving Fund, Texas.....	3 19
Doylestown—St. Paul's, Domestic.....	33 59
Great Valley—St. Peter's, Domestic.....	2 85
Jenkintown—Church of Our Saviour, General.....	240 86
Lower Merion (Bryn Mawr)—Church of Redeemer, Indian Hope Association, Indian.....	1 00
Parkersburg—Church of the Ascension, Domestic.....	8 80
Philadelphia—Church of the Advent, Sp. for Bishop Kinsolving's work in Texas (Lower Dublin)—All Saints' Junior Aux., through Wo. Aux., "Ruth Curtiss" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	32 24
Church of the Ascension, Indian Hope Association, Indian.....	40 00
(Germantown)—Calvary, Indian Hope Association, Indian.....	2 00
Chapel of the Prince of Peace, Sp. for Bishop Kinsolving Fund, Texas.....	4 00
Christ Church, Sp. for Bishop Kinsolving Fund, Texas.....	17 00
Christ Chapel, Sp. for Bishop Kinsolving's discretion, Texas.....	28 00
Church Training and Deaconess House, Sp. for Bishop Kinsolving, Texas.....	1 10
Church of the Crucifixion, Sp. for Bishop Holly's work, Haiti.....	20 00
Emmanuel, Indian Hope Association, Indian.....	10 00
Episcopal Hospital Mission, through Indian Hope Association, C C Biddle Bible-class, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Vaughan Bible-class and Infant School, "Vaughan" scholarship, \$60; Bishop Stevens and Henry Spackman Classes, "M. A. DeW. Howe" scholarship, \$60, both in St. John's School, South Dakota.....	180 00
(Mt. Airy)—Grace S. S., Indian.....	2 86
Holy Comforter Memorial, the Rev. W. H. Graff, Sp. for Bishop Kinsolving Fund, Texas.....	20 00
Holy Trinity Church, "Anonymous," Domestic, \$1; the Rev. F. W. Tomkins, Sp. for Bishop Kinsolving Fund, Texas, \$100; S. S., Sp. for Chaplain Pierce, Manila, \$25; Sp. for Bishop Rowe, Alaska, \$25; Sp. for Bishop Hare's work, \$25.....	176 00
Holy Trinity Memorial Chapel, Sp. for Bishop Kinsolving Fund, Texas.....	29 98
Church of the Mediator, "A Member," Sp. for Rev. J. L. Prevost, Alaska.....	1 00
Nativity, Domestic.....	100 53
Resurrection, Sp. for Bishop Kinsolving Fund, Texas, for salaries.....	25 00
(Roxboro')—St. Alban's, Sp. for Bishop Kinsolving Fund, Texas.....	5 00
St. Bartholomew's, the Rev. T. O. McIlhenny, Sp. for Bishop Kinsolving Fund, Texas.....	2 50
(Falls of Schuylkill)—St. James-the-Leas, Sp. for Bishop Kinsolving Fund, Texas.....	50 00
Free Church of St. John, Sp. for Bishop Kinsolving Fund, Texas.....	25 60
St. Jude's, Colored.....	40 00
St. Luke's, Young Girls' Bible-class, Wo. Aux., for "Young Girls" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
(Wissahickon Heights)—St. Martin-in-the-Fields, Sp. for Bishop Kinsolving Fund, Texas.....	329 31
St. Michael and All Angels' Mission (Colored), In memory of the Rev. Thos. W. Cain, Sp. toward rebuilding St. Augustine's Church, Galveston, Texas.....	13 75
(Chestnut Hill)—St. Paul's, General, \$5; Sp. for St. John's Church, Cape Mount, Africa, \$5; Sp. at discretion of Bishop Kinsolving, Texas, \$500.....	510 00
St. Stephen's, Domestic.....	154 71
(Wissahickon)—St. Stephen's, Sp. for Bishop Kinsolving Fund, Texas.....	10 39
(West)—Church of the Saviour, Indian Hope Association, Indian, \$45.81; Dr. Charles Hermon Thomas, \$50, Mrs. Charles Hermon Thomas, \$50, Domestic.....	145 31
(Oxford)—Trinity Church, Wo. Aux., General.....	19 21
Celebration of the Local Assembly of the Brotherhood of St. Andrew on St. Andrew's Day, Sp. for Bishop Kinsolving Fund, Texas.....	11 63
"B. A.," Sp. for Church Work in Mexico, for the Orphanage, \$300; Sp. for King Hall, Washington, D. C., \$200; work in new possessions, \$200; Indian, \$500; Freedmen, \$500.....	1,700 00
Mrs. B. F. Chandler, General.....	4 00
Miss Coles, Sp. for Bishop Holly, Haiti.....	25 00
Mrs. J. I. Cox, Wo. Aux., "Grace" scholarship, St. John's College, Shanghai, China.....	20 00
Mrs. Samuel Dickson, Sp. for work of Archdeacon Appleby, Duluth, \$10; General, \$23.50.....	33 50
Through Rev. E. K. Tullidge, Sp. for Bishop Kinsolving Fund, Texas.....	5 00
(Germantown)—Miss K. J. Wistar, Sp. for Church work in Mexico.....	5 00
Radnor—Church of the Good Shepherd, Domestic and Foreign.....	9 22
St. David's, Sp. for Bishop Kinsolving Fund, Texas (additional).....	15 00
Ridley Park—Christ Church, Sp. for Bishop Kinsolving Fund, Texas (additional).....	1 00
Rockdale—Calvary, Sp. for Bishop Kinsolving Fund, Texas.....	16 00
Springtown—Millie H. Witte, General.....	1 55
Upper Providence (Oaks)—St. Paul's Memorial, Domestic.....	6 77
Wayne—St. Mary's Memorial, Sp. Bishop Kinsolving Fund, Texas.....	40 00
West Chester—Holy Trinity Church, S. S., General.....	31 19
Miscellaneous—Branch Domestic Committee, Wo. Aux., Sp. Bishop Rowe, to	

be used at his discretion, \$900; Sp. for hospital at Kampart City, Alaska, \$50.	350 00	ble-woman under Rev. J. L. Patton, Japan.....	5 00
Branch Foreign Committee, Wo. Aux., Sp. for building church at Sendai, Tokyo, \$120.75; Miss Babcock's salary, Japan, \$50; Sp. for organ for Mr. Gibson, Africa, \$35; Miss Crummer's work, China, \$2; Sp. for Bishop Holly's Industrial School, Haiti, \$5; Sp. for Rev. Mr. Forrester's work, Mexico, \$7.50.	220 25	<i>Hampton Co.</i> —Heavenly Rest, Domestic..	3 30
"Anonymous," Sp. for sufferers in Texas.....	10 00	<i>Mars Bluff</i> —Christ Church, "A Member," China, 50 cts; Sp. for famine sufferers in India, 50 cts.....	1 00
PITTSBURGH—\$760.27		<i>Spartanburg</i> —Advent, Sp. for rebuilding churches in Texas, \$20; Wo. Aux., "Margaret C. Manning" scholarship, St. Mary's Hall, China, \$25.....	45 00
<i>Bellevue</i> —Epiphany, Domestic.....	19 41	<i>Society Hill</i> —Trinity Church, Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.....	2 00
<i>Brownsville</i> —Christ Church, Bishop Kendrick's work, New Mexico and Arizona.	15 00	<i>Miscellaneous</i> —Branch Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.	7 00
<i>Pittsburg</i> —Calvary, Domestic, \$150.75; "A Friend," Sp. for church, Manila, \$5....	135 73	SOUTHERN OHIO—\$365.39	
St. Andrew's, Sp. for Bishop Partridge's work, \$36.83; Mrs. Ormsby Phillips, \$50; Missionary Society, Sp. for Mrs. Hooker's Orphanage in Mexico, \$69.50; S. S., Sp. for Miss Sybil Carter's Indian work, \$5.....	160 83	<i>Cincinnati</i> —Christ Church, Domestic.....	100 06
St. Mary's Chapel, Foreign.....	8 35	St. John's Mission, General.....	2 00
Miss Deborah Payne, Sp. for famine sufferers in India.....	3 00	<i>Chillicothe</i> —St. Paul's, Wo. Aux., Sp. for Fort McKavitt Mission, Western Texas.	10 00
<i>Settickley</i> —St. Stephen's, Domestic.....	16 00	<i>Columbus</i> —Church of the Good Shepherd, Foreign, \$10; Indian, \$5; Colored, \$5....	20 00
<i>Smethport</i> —St. Luke's, "H. H.," General..	200 00	<i>Galena</i> —Church of Our Saviour, Foreign, 90 cts.; Sp. for Bishop Brooke, Oklahoma, \$2 60.....	3 50
<i>Washington</i> —Trinity Church, General....	51 95	<i>Glendale</i> —Christ Church, Domestic.....	70 56
<i>Miscellaneous</i> —Wo. Aux., Sp. for building church at Sendai, Tokyo, \$50; Sp. for Bishop Gray, Southern Florida, \$50; Sp. for Miss Thackara, Arizona, \$50....	150 00	<i>Zanesville</i> —St. James's, Domestic, \$21.27; Sp. for famine sufferers in India, \$1; Foreign, \$3.....	25 27
QUINCY—\$16.90		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Partridge, for work in Kyoto....	134 00
<i>Farmington</i> —Calvary, General.....	3 00	SOUTHERN VIRGINIA—\$158.96	
<i>Limestone</i> —Christ Church, General.....	3 00	<i>Accomac Co. (Onancock)</i> —Trinity Parish, Holy Trinity Church, Domestic Missionary Jurisdictions.....	11 90
<i>Macomb</i> —St. George's, General.....	3 25	<i>Augusta Co. (Staunton)</i> —Emmanuel Church, Domestic and Foreign.....	32 02
<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00	<i>Bedford Co. (Bedford)</i> —St. John's, Junior Aux., Wo. Aux., "Lucy Griffin Memorial" scholarship, Anvik, Alaska.....	25 00
<i>Rock Island</i> —Trinity Church Missionary Guild, General.....	5 05	<i>Campbell Co. (Lynchburg)</i> —Epiphany, Mrs. Minnie C. Easley, Foreign.....	7 50
RHODE ISLAND—\$1,797.65		<i>Dinwiddie Co. (Petersburg)</i> —St. John's, General.....	6 00
<i>Newport</i> —Trinity Church, Domestic, \$750; Foreign, \$750.....	1,500 00	<i>Elizabeth City Co. (Hampton)</i> —St. John's, Mrs. F. S. Strong, \$1, Miss Katherine Dewey, \$1, Domestic.....	2 00
<i>Pontiac</i> —All Saints', Foreign.....	5 00	<i>Mecklenburg Co. (Bracey)</i> —Samuel Barnes, Domestic.....	60
<i>Providence</i> —Grace, China, \$75; St. Paul's School, Yankton, South Dakota, \$45....	120 00	<i>Norfolk Co. (Norfolk)</i> —Christ, Foreign, \$7.58; St. Luke's S. S., Foreign, \$25.64..	38 17
St. John's, Sp. for Swedish work in Galesburg, Illinois, in charge of Rev. Carl A. Nybladh.....	15 00	St. Peter's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	15 00
Church of Our Saviour, Chinese Mission, Mrs. Safe, Wo. Aux., "Harriet Ives" scholarship, Boys' High School, Cuttington, Africa, \$40; "Harriet Ives" scholarship, St. Hilda's School, Wuchang, China, \$40.....	20 15	<i>(Portsmouth)</i> —Miss Elizabeth Neely, freight charges to Tokyo, Japan.....	1 00
<i>Warren</i> —St. Mark's Missionary Brotherhood, Domestic, \$16.25; Foreign, \$16.25	32 50	<i>Pittsylvania Co. (Mount Airy)</i> —St. John's, Domestic.....	2 30
<i>Miscellaneous</i> —Branch Wo. Aux., Charlotte S. Brewer Fund, for "Harriet H. Gilpin" scholarship, Eliza F. Drury Station, Africa.....	25 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for "Taylor Halliday Hubard" scholarship, Holy Trinity Orphanage, Oji, Japan.....	30 00
SOUTH CAROLINA—\$128.43		SPRINGFIELD—\$12.00	
<i>Aiken</i> —St. Thaddeus's, Wo. Aux., Sp. for Rev. Mr. Ingle's work in Hankow, China.....	10 50	<i>Chester</i> —St. Mark's, General.....	2 00
<i>Beaufort</i> —St. Helena's, Domestic.....	10 00	<i>Springfield</i> —Christ Church, Missions Study Class, Wo. Aux., Foreign.....	10 00
Grace, Wo. Aux., Bible woman under Rev. J. L. Patton, Japan.....	10 00	TENNESSEE—\$24.50	
<i>Charleston</i> —Holy Communion, Domestic, \$8.63; Bible woman under Rev. J. L. Patton, Japan, \$5.....	18 63	<i>Chattanooga</i> —St. Paul's, Wo. Aux., General.....	2 50
St. Luke's, Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.....	4 00	<i>Memphis</i> —St. Mary's Cathedral, Wo. Aux., General.....	5 00
St. Michael's, Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.....	10 00	<i>Sevance</i> —Wo. Aux., General, \$15; Sp. for building church at Sendai, Tokyo, \$1..	16 00
St. Paul's, Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.....	5 00	<i>Tracy City</i> —Christ Church, Wo. Aux., Sp. for building church at Sendai, Tokyo..	1 00
<i>Cheraw</i> —St. David's, Wo. Aux., Bible-woman under Rev. J. L. Patton, Japan.....	2 00	TEXAS—\$1.00	
<i>Columbia</i> —Trinity Church, Wo. Aux., Bi-		<i>Columbia</i> —Mrs. C. Adriance, General.....	1 00
		VERMONT—\$159.12	
		<i>Bellows Falls</i> —Immanuel Church, Colored	13 28
		<i>Bennington</i> —St. Peter's, Japan, \$10.50; Domestic, \$15.50.....	26 00

<i>Burlington</i> —St. Paul's, Domestic.....	87 63	<i>Miscellaneous</i> —Western New York Junior Aux., "Sybil Carter" scholarship, St. Hilda's School, Wuchang, China.....	40 00
<i>Richford</i> —St. Ann's, Domestic.....	4 45		
<i>St. Albans</i> —St. Luke's, Sp. for Bishop of Texas.....	13 76		
<i>Vergennes</i> —St. Paul's, General.....	14 00		
VIRGINIA—\$132.81		WEST MISSOURI—\$32.82	
<i>Alexandria Co. (Alexandria)</i> —Grace, Domestic.....	11 10	<i>Kansas City</i> —St. George's S. S., Domestic. Trinity Church, Christmas, through offering from "A Member," General.....	3 97 5 00
<i>Meade Chapel</i> (colored), General.....	10	<i>Miss M. E. Atwill</i> , Domestic, \$5; Foreign, \$5.10.....	10 10
<i>Culpeper Co. (Brandy Station)</i> —Ridley Parish, Calvary, Foreign.....	5 51	<i>Monett</i> —St. Stephen's, Domestic.....	1 90
(<i>Rapidan</i>)—Mrs. Alice M. Curtler, Sp. for Mexico.....	10 00	<i>Neosho</i> —St. John's, Domestic.....	2 45
<i>Slaughter Parish</i> , All Saints' Memorial Chapel, Wo. Aux., General.....	5 00	<i>St. Joseph</i> —Christ Church, through Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina, \$4.40; Sp. for Bishop Brooke, for building church at Chickaola, Oklahoma, \$5.....	9 40
<i>Fairfax Co. (Herndon)</i> —Upper Truro Parish, St. Timothy's, Domestic.....	3 57		
<i>Fauquier Co. (Whittle Parish)</i> —Grace, Foreign.....	10 00	WEST VIRGINIA—\$93.24	
<i>Trinity Church</i> , Foreign.....	5 00	<i>Fairmont</i> —Christ Church, Mrs. C. C. Penick, Sp. for Osuga Orphanage, Japan.....	30 00
<i>Frederick Co. (Winchester)</i> —Rev. Dr. Grammer, Japan.....	10 00	<i>Huntington</i> —Trinity Church, through Wo. Aux., Sp. for building church at Sendai, Tokyo.....	2 00
<i>Henrico Co. (Richmond)</i> —St. Mark's, Wo. Aux., Sp. for scholarship in Holy Trinity Orphanage, Oji, Japan.....	15 00	<i>Leetown</i> —"A Friend," Sp. for church in Porto Rico.....	3 00
"E.," Domestic and Foreign.....	50 00	<i>Martinsburg</i> —Trinity Church, Domestic, \$1; Sp. for Cuba and Brazil, \$2; Sp. for the Rev. J. R. Carter, Galveston, Texas, \$19.27.....	22 27
		<i>Shepherdstown</i> —Trinity Church S. S., "Little Anna" scholarship, St. John's School, Africa.....	25 00
WASHINGTON—\$289.54		<i>Union</i> —All Saints', Domestic.....	8 97
<i>District of Columbia (Washington City)</i> —St. Mark's, Domestic.....	77 64	<i>Miscellaneous</i> —Branch Wo. Aux., through Wo. Aux., Sp. for building church, Sendai, Tokyo.....	2 00
<i>S. E. Tiffey</i> , General.....	2 00		
(<i>Georgetown</i>)—Mrs. L. M. Keith, Sp. for Mexico.....	5 00	ALASKA—\$15.50	
(<i>Washington</i>)—Mrs. Virginia L. W. Fox, Sp. for India, \$25; China, \$25; Japan, \$25; Africa, \$25; Colored, \$25; Indian, \$25; Domestic, \$50.....	200 00	<i>Anvik</i> —Christ Church, Junior Aux., Sp. for furnishing St. Hilda's School, Wuchang, China.....	15 50
<i>Montgomery Co. (Brookville)</i> —St. Bartholomew's Parish, St. John's, General St. Luke's, General.....	8 20 1 70		
WESTERN MICHIGAN—\$220.60		ARIZONA—\$9.00	
<i>Grand Haven</i> —St. John's, through Wo. Aux., Colored Salary Fund.....	8 00	<i>Prescott</i> —Advent, General.....	9 00
<i>Grand Rapids</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for Bishop Rowe Hospital, Skagway, Alaska.....	3 00		
<i>Hastings</i> —Emmanuel Church, through Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, South Dakota.....	6 25	ASHEVILLE—\$105.89	
<i>Kalamazoo</i> —St. Luke's, Dr. E. H. and C. A. Van Deusen, Domestic, \$100; Foreign, \$100.....	200 00	<i>Asheville</i> —Trinity Church, Domestic.....	92 82
<i>Mt. Pleasant</i> —St. John's, Domestic.....	8 35	<i>Beaver Creek</i> —St. Simon the Zealot, Domestic.....	78
WESTERN NEW YORK—\$562.00		<i>Bowman's Bluff</i> —Gethsemane, Domestic..	2 40
<i>Buffalo</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for building church at Sendai, Tokyo.....	2 50	<i>Franklin</i> —St. Agnes's, Domestic.....	1 22
<i>St. Luke's</i> , through Wo. Aux., Sp. for building church at Sendai, Japan.....	5 00	<i>St. Cyprian's</i> , Domestic.....	1 03
<i>St. Mark's</i> , Domestic, \$7.08; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$5.....	12 08	<i>Grace</i> —Grace, Domestic.....	1 90
<i>St. Paul's</i> , through Wo. Aux., Sp. for building church at Sendai, Tokyo, \$10; Sp. for building addition to St. Luke's Hospital, Shanghai, China, \$10; Sp. for "King Hall" scholarship, Washington, D. C., \$11; Sp. for Bishop Graves's insurance, China, \$10; for salary of Miss Frances, South Dakota, \$10.....	51 00	<i>Highlands</i> —Incarnation, General.....	1 74
<i>Trinity Church</i> , Domestic, \$335.82; Sp. for building church, Sendai, Tokyo, \$10; Sp. for Bishop Graves's insurance, \$10; Sp. for building hospital for women, Shanghai, China, \$10; Sp. for King Hall scholarship, Washington, D. C., \$11; for salary of Miss Frances, South Dakota, \$10; "John G. Webster" scholarship, St. Hilda's School, Wuchang, China, \$4.....	390 82	<i>Leicester</i> —St. Paul's, Domestic, \$1; Foreign, \$1.....	2 00
<i>H. J. Simpson</i> , General.....	40 00	<i>Ronda</i> —All Saints', General.....	2 00
<i>Jamestown</i> —St. Luke's, Domestic.....	17 60		
<i>Rochester</i> —Epiphany S. S., for St. Agnes's School, Kyoto, Japan.....	3 00	BOISE—\$3.00	
		<i>Boise</i> —St. Michael's, through Wo. Aux., Sp. for building church at Sendai, Tokyo.....	3 00
		DULUTH—\$43.10	
		<i>Duluth</i> —St. Paul's, Domestic.....	35 00
		<i>Mrs. Brindley</i> , through Wo. Aux., Sp. for building church at Sendai, Tokyo.....	2 00
		<i>Moorhead</i> —St. John's, Foreign.....	6 10
		LARAMIE—\$7.05	
		<i>Broken Bow</i> —St. John's, Domestic.....	1 70
		<i>Callaway</i> —Holy Trinity Church, Domestic	3 00
		<i>Sidney</i> —Christ Church, General.....	3 35
		MONTANA—\$25.10	
		<i>Deer Lodge</i> —St. James's, General.....	3 80
		<i>Missoula</i> —Church of the Holy Spirit, Domestic, \$12.90; Foreign, \$5.40.....	18 80
		<i>Philipsburg</i> —St. Andrew's, General.....	3 50
		NEW MEXICO—\$5.00	
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Tokyo.....	5 00

OKLAHOMA AND INDIAN TERRITORY—\$28.35

OKLAHOMA.

<i>Guthrie</i> —Bishop and Mrs. Brooke, through Wo. Aux., Sp. for scholarship, Holy Trinity Orphanage, Oji, Japan.....	9 00
<i>Pawhuska</i> —Mission, General.....	5 00

INDIAN TERRITORY.

<i>Muskogee</i> —Grace, General.....	4 35
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Tokyo.....	10 00

OLYMPIA—\$44.81

<i>Seattle</i> —St. Mark's, Wo. Aux., Sp. for church at Sendai, Tokyo.....	5 00
<i>Trinity Church</i> , General, \$10.60; Wo. Aux., Sp. for support of a Chinese clergyman, Honolulu, \$25; Sp. for church in Sendai, Tokyo, \$4.10.....	39 81

SACRAMENTO—\$56.01

CALIFORNIA.

<i>Chico</i> —St. John's, General.....	7 70
<i>Grass Valley</i> —Emmanuel Church, Gen- eral.....	5 80
<i>Napa</i> —St. Mary's, General.....	7 00
<i>Nevada City</i> —Trinity Church, General....	4 10
<i>Petaluma</i> —St. John's, General.....	6 00
<i>Red Bluff</i> —St. Peter's, General.....	3 00
<i>Redding</i> —All Saints', General.....	3 16
<i>Woodland</i> —St. Luke's, General.....	4 35

NEVADA.

<i>Carson City</i> —St. Peter's, General.....	3 05
<i>Reno</i> —Trinity Church, Sp. for Bishop Kin- solving, Texas.....	11 85

SALT LAKE—\$5.50

<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Tokyo.....	5 50
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SOUTH DAKOTA—\$22.00

(White Field.)

<i>Huron</i> —Grace S. S.,* Domestic, \$5; For- eign, \$3.27.....	8 27
<i>Millbank</i> —Immanuel Church S. S.,* Gen- eral.....	5 35
<i>Scotland</i> —St. Andrew's, through Wo. Aux., Sp. for church at Sendai, Tokyo.....	50
<i>Sioux Falls</i> —All Saints' School S. S., Do- mestic.....	2 88
<i>Webster</i> —St. Mary's, General.....	5 00

SOUTHERN FLORIDA—\$78.87

<i>Daytona</i> —St. Mary's, General.....	3 75
<i>Key West</i> —Juliet Johnson, Sp. for Girls' School, Manila.....	1 00
<i>Jupiter</i> —St. Martin's S. S.,* General.....	9 00
<i>Longwood</i> —Christ Church, Domestic.....	1 52
<i>Maitland</i> —Church of the Good Shepherd, General.....	25 00
<i>Orlando</i> —St. John Baptist, General.....	11 30
<i>Ormond</i> —St. James's, General.....	1 15
<i>Tampa</i> —St. Andrew's, Domestic, \$14; For- eign, \$12.15.....	26 15

SPOKANE—\$16.40

<i>Colfax</i> —Church of the Good Samaritan, Domestic.....	1 15
<i>Palouse</i> —Holy Trinity Church, Domestic..	25
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Tokyo, \$5; Sp. for School of St. Mary the Virgin, Nashville, Tennessee, \$10.....	15 00

WESTERN TEXAS—\$23.09

<i>San Antonio</i> —St. Paul's, General.....	23 09
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FOREIGN—\$5.26

Sweden.

<i>Hacksta, Grillby</i> —"A Swede," General....	5 26
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MISCELLANEOUS—\$2,604.95

Interest, Domestic, \$1,389; Foreign, \$679.40; Specials, \$300.....	2,368 40
Income on gift of a friend in Pennsylvania, through George C. Thomas, Treasurer	185 00
Through E. E. Satterlee, Sp. for Church work in Mexico.....	68 55
Income from Rev. Abel A. Kerfoot Memo- rial Endowment Fund, Sp. for scholar- ship in Mrs. Hooker's Orphanage, Mexico.....	25 00
"Anonymous," Sp. for Bishop Kinsolving for churches, Galveston, Texas.....	10 00
"1873," Domestic.....	2 00
"A Friend," General.....	1 00

PHILIPPINE ISLANDS—\$112.50

<i>Manila</i> —Captain and Mrs. J. T. Kerr, \$50; Charles Faber, \$2.50; Lieutenant G. H. B. Smith, \$5; Miss Egbert, \$5; Captain W. E. Horton, \$5; Sp. for church.....	67 50
Major C. P. Miller, \$5; Dr. W. G. Skid- more, \$25; Friends through Mr. Wil- son, \$11; Sp. for Soldiers' Club House	41 00
<i>Cavite</i> —Burton Whitcomb, Sp. for Club House.....	2 00
<i>Iloilo</i> —Lieutenant and Mrs. Conger, Sp. for Club House.....	2 00

LEGACIES—\$4,945.12

<i>Md., Baltimore</i> —Estate of Miss Anna M. Small, to the Society.....	84 99
<i>N. Y., New York</i> —Estate of Mrs. Caroline E. Hallester, to the Society.....	100 00
<i>Pa., Philadelphia</i> —Estate of Miss Hannah P. Brookfield, to the Society.....	100 00
<i>Washington (D. C.)</i> —Estate of Mrs. Mar- garet Sherman, for investment, income for the purpose of the Board of Mis- sions, to be disbursed in the name of Charles Lampson Sherman.....	1,000 00
Estate of Mrs. Mary M. Carter, to the So- ciety.....	195 13
<i>P. G. Co., Bladensburg</i> —Estate of Benja- min O. Lowndes, for Colored Missions.	15 00
<i>W. N. Y., Lockport</i> —Estate of Henrietta Ballan, to the Society.....	3,500 00

Receipts for the month..... \$37,399 48

Amount previously acknowledged..... 82,604 32

Total contributions, legacies and specials
from September 1st, 1900..... \$120,008 80

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Fields: Brazil, Cuba, Home

Office, Room 53, Church Missions House, New York City

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, twelve missions, which contributed nearly \$5,000 United States gold toward self-support last year; also for Cuba, where the opportunity for Church work offers now peculiar advantages, and makes urgent demands.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from December 1st, 1900, to January 1st, 1901:

CONNECTICUT—\$33.15		PITTSBURGH—\$90.00	
<i>New Haven—Trinity Church, Cuba.....</i>	<i>33 15</i>	<i>Brownsville—Christ Church, Cuba</i>	<i>37 00</i>
DALLAS—\$5.00		<i>Christ Church, Wo. Aux., Cuba.....</i>	<i>3 00</i>
<i>Dallas—Mrs. Lucy P. Coke, Brazil.....</i>	<i>5 00</i>	<i>Diocesan Branch, Wo. Aux., Brazil.....</i>	<i>50 00</i>
DELAWARE—\$14.54		SOUTHERN VIRGINIA—\$46.50	
<i>Wilmington—Immanuel S. S., Sp. for Rev.</i>		<i>Augusta Co. (Staunton) — Emmanuel</i>	
<i>J. R. Carter, Galveston, Texas.....</i>	<i>14 54</i>	<i>Church, Brazil.....</i>	<i>10 00</i>
LEXINGTON—\$25.00		<i>Diocesan Branch, Wo. Aux., Junior Aux.,</i>	
<i>Covington—Trinity Church, Cuba.....</i>	<i>25 00</i>	<i>Babies' Branch, Sp. for organ for Rev.</i>	
MASSACHUSETTS—\$20.00		<i>G. W. Ribble, Brazil.....</i>	<i>36 50</i>
<i>Boston—Emmanuel Church, Sp. for Matanzas Orphanage.....</i>	<i>5 00</i>	VIRGINIA—\$274.82	
<i>Cambridge—Christ Church, "A Member,"</i>		<i>Charles City Co. (Shirley)—"In Memoriam</i>	
<i>Cuba.....</i>	<i>5 00</i>	<i>R. R. Carter," Domestic.....</i>	<i>20 00</i>
<i>"Mrs. K. K. A.," Cuba.....</i>	<i>10 00</i>	<i>Henrico Co. (Richmond)—P. E. Missionary</i>	
NEWARK—\$116.83		<i>Society, Brazil.....</i>	<i>250 00</i>
<i>Newark—Trinity Church, Brazil</i>	<i>91 83</i>	<i>Orange Co. (Gordonville)—Somerset Mis-</i>	
<i>West Orange—St. Mark's, Cuba.....</i>	<i>25 00</i>	<i>sion S. S., Sp. for Matanzas Orphanage</i>	<i>4 82</i>
NEW YORK—\$21.00		WESTERN NEW YORK—\$101.87	
<i>Mount Vernon—Ascension, "A Member,"</i>		<i>Buffalo—Ascension, Cuba.....</i>	<i>64 02</i>
<i>Cuba, \$2.50; Brazil, \$2.50.....</i>	<i>5 00</i>	<i>St. Margaret's School, Sp. for Matanzas</i>	
<i>New York City—St. Agnes's chapel, Brazil</i>	<i>16 00</i>	<i>Orphanage.....</i>	<i>10 00</i>
PENNSYLVANIA—\$120.12		<i>Master Dickey Richards, Cuba.....</i>	<i>10</i>
<i>Chester—St. Paul's, Cuba.....</i>	<i>58 12</i>	<i>St. Mary's-on-the-Hill, Cuba.....</i>	<i>27 75</i>
<i>Norristown—Miss Elizabeth Brown, Cuba,</i>		WEST VIRGINIA—\$37.73	
<i>\$3.50; Brazil, \$3.50; annual member-</i>		<i>Charlestown—Zion, Brazil.....</i>	<i>29 78</i>
<i>ship, \$3.....</i>	<i>10 00</i>	<i>General W. P. Craighill, annual member-</i>	
<i>Philadelphia—Church of the Covenant,</i>		<i>ship.....</i>	<i>3 00</i>
<i>Cuba.....</i>	<i>42 00</i>	<i>Parkersburg—Chapel of the Good Shep-</i>	
<i>St. Luke and the Epiphany (M. P. McB.),</i>		<i>herd, Domestic.....</i>	<i>5 00</i>
<i>Cuba.....</i>	<i>10 00</i>	Total of contributions.....	\$906 66
		<i>" Echo subscriptions.....</i>	<i>12 50</i>
		<i>" Income.....</i>	<i>1,014 00</i>
		<i>S. E. Miller estate.....</i>	<i>515 00</i>
		Total from all sources.....	\$2,448 06
		Grand total to date.....	\$19,164 47

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1900, to January 1st, 1901:

ALABAMA.		MAINE.	
<i>Ensley</i> —St. John's	5 00	<i>Eastport</i> —Christ Church.....	7 93
ALBANY.		MARYLAND.	
<i>Albany</i> —St. Peter's.....	24 91	<i>Frederick and Washington Co.'s</i> (<i>Burkittsville</i>)—St. John's Chapel.....	5 30
<i>Cairo</i> —Calvary.....	2 20	MASSACHUSETTS.	
<i>Catskill</i> —St. Luke's.....	4 00	<i>Falmouth (Woods Hole)</i> —Church of the Messiah.....	10 00
<i>Gilbertsville</i> —Christ Church.....	1 00	<i>Lawrence</i> —Grace.....	22 59
<i>Lake George (Caldwell)</i> —St. James's.....	2 00	<i>Newton (West and Auburndale)</i> — Church of the Messiah.....	7 58
<i>Troy</i> —Holy Cross (of which "In memoriam C. B.," \$10).....	40 00	<i>Worcester</i> —All Saints'.....	11 43
	74 11		51 60
CALIFORNIA.		MICHIGAN.	
<i>San Mateo</i> —Chapel of St. Matthew's School.....	1 80	<i>Detroit</i> —St. John's.....	40 14
CENTRAL NEW YORK.		MISSISSIPPI.	
<i>Oazenovia</i> —St. Peter's.....	13 11	<i>Yazoo City</i> —Trinity Church.....	6 80
<i>Oxford</i> —St. Paul's.....	25 70	MISSOURI.	
<i>Spencer</i> —St. John's.....	1 00	<i>St. Louis</i> —St. Peter's.....	17 50
	39 81	NEWARK.	
CENTRAL PENNSYLVANIA.		<i>Butler</i> —St. Paul's.....	3 32
<i>Drifton</i> —St. James's.....	86 36	<i>Orange</i> —Grace.....	111 03
<i>South Bethlehem</i> —Nativity.....	19 19		114 35
<i>Williamsport</i> —Christ Church.....	18 00	NEW HAMPSHIRE.	
	118 55	<i>Keene</i> —Rev. E. A. Renouf, D.D.....	15 00
CONNECTICUT.		<i>Mrs. Esther T. Renouf</i>	10 00
<i>Cheshire</i> —St. Peter's.....	2 00		25 00
<i>Guilford</i> —Christ Church.....	15 00	NEW JERSEY.	
<i>Hartford</i> —Christ Church.....	75 32	<i>Elizabeth</i> —Christ Church.....	5 00
<i>Meriden</i> —St. Andrew's.....	27 85	<i>Grace</i>	4 57
<i>New Haven (Westville)</i> —St. James's St. Thomas's.....	2 25 10 00	<i>New Brunswick</i> —Christ Church...	21 20
<i>Newtown</i> —Trinity.....	8 00	<i>Salem</i> —St. John's.....	15 77
<i>Pine Meadow</i> —St. John's.....	1 18		46 54
	141 60	NEW YORK.	
EAST CAROLINA.		<i>New York</i> —Calvary.....	188 00
<i>Columbia</i> —St. Andrew's.....	51	<i>Incarnation</i>	234 43
<i>Creswell</i> —Christ Church.....	2 85	<i>St. Agnes's Chapel</i>	66 94
<i>Edenton</i> —St. Paul's.....	8 81	<i>St. Augustine's Chapel</i>	3 95
	12 17	<i>St. John's Chapel</i>	24 05
EASTON.		<i>St. Luke's Chapel</i>	5 00
<i>Talbot Co. (Easton)</i> —All Saints' Parish.....	4 94	<i>St. Michael's</i>	4 60
FOND DU LAC.		<i>Trinity Church</i>	72 20
<i>Sheyboygan Falls</i> —St. Peter's.....	1 35	<i>Trinity Chapel</i>	123 36
LONG ISLAND.		<i>Mrs. Merritt</i>	100 00
<i>Bellport</i> —Christ Chapel.....	5 00	<i>Mrs. S. Lawrence, \$15; In memo- ry of A. M. Swords, \$15</i>	30 00
<i>Brooklyn (Bay Ridge)</i> —Christ Church.....	40 07		852 53
<i>(Heights)</i> —Grace.....	41 35		
<i>St. Jude's</i>	2 23		
<i>St. Peter's</i>	7 25		
<i>Islip</i> —St. Mark's.....	11 60		
<i>Newtown</i> —St. James's.....	8 59		
<i>Queens</i> —St. Joseph's.....	1 00		
	117 09		

NORTH CAROLINA

Mecklenburg—St. Mark's.....	1 20	
Oxford—St. Stephen's.....	2 39	
Raleigh—St. Augustine's Chapel...	10 12	
Rowan Co.—St. Mary's.....	1 45	
Salisbury—St. Luke's.....	1 00	
St. Paul's.....	53	
St. Peter's.....	1 40	18 10

PENNSYLVANIA.

Philadelphia (Lower Dublin)—All Saints'.....	27 66	
Protestant Episcopal Hospital Chapel.....	5 00	
(Buxtleton)—St. Luke's.....	7 80	
St. Mark's.....	65 08	
(Chestnut Hill)—St. Paul's.....	50 00	
St. Peter's.....	176 80	
Church of the Saviour.....	20 97	358 31

QUINCY.

Galesburg—Grace.....	2 10	
Rock Island—Trinity Church.....	3 36	5 46

RHODE ISLAND.

Providence—All Saints' Memorial..	15 00	
St. Stephen's.....	35 55	50 55

SOUTHERN OHIO.

Cincinnati—Advent.....	7 36	
Church of Our Saviour.....	5 10	
Columbus—St. Philip's Chapel....	3 15	15 61

SPRINGFIELD.

Martinsville—Mrs. W. G. Delarbu-		
nett.....	1 00	1 00

VIRGINIA.

"A Clergyman".....	10 00
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WASHINGTON.

Washington, D. C. (Georgetown)—		
St. John's.....	25 00	
Virginia L. W. Fox.....	100 00	125 00

WESTERN NEW YORK.

Brockport—St. Luke's.....	4 69	
Buffalo—St. Paul's.....	50 00	
Geneseo—St. Michael's.....	8 24	
Hammondsport—St. James's.....	2 92	
Rochester—St. Luke's.....	8 20	74 05

WEST MISSOURI.

Kansas City—St. George's S. S.....	3 60
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WEST VIRGINIA.

Union—All Saints'.....	5 49
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ASHEVILLE.

Grace—Grace.....	2 60	
Highlands—Incarnation.....	1 94	
Ronda—All Saints'.....	2 00	6 54

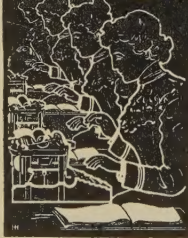
DULUTH.

Moorhead—St. John's.....	5 95	
St. Vincent—Christ Church.....	1 74	7 69

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Nevada.		
Reno—Trinity Church.....	10 00	
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